The Nation.

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The Week.

The Government Printing-Office, the Mergenthaler Company, and the Lanston Company are all roughly handled in the report of the Keep Commission and President Roosevelt's comment on it. "In view of the intimate political and personal relationship between the Public Printer and Gen. Michener, the counsel of the Lanston Monotype Company," says the report, "it is our opinion that this purchase should not have been negotiated at the private residence of Mr. Dove and Gen. Michener, but at the Government Printing-Office, and that the method followed in this case was highly improper." From this conclusion no one but the Lanston people, who profited by the extraordinary performance, can dissent. There will also be general agreement on the proposition that ownership of stock in a typesetting-machine company by the wife of an employee of the Printing-Office who is in a position to exert influence in the matter, is a gross impropriety.

The Keep Commission would have had the contract with the Lanston Company cancelled on the ground that the tests which served as an excuse for the purchase of the Monotype machines were grossly unfair to the Mergenthaler Company. The President, however, holds that the contract cannot legally be set aside. He censures severely, and very justly, the Mergenthaler Company for bringing against the Lanston Company an unproved charge of corruption. We cannot, however, quite follow the President's reasoning in one paragraph:

> "Had not this charge of corruption been made, I should have entirely agreed with the conclusion of the committee that if it were possible (which it is not) it would be desirable to cancel the contract in question."

The Mergenthaler people deserve sharp punishment if they cannot sustain their allegations, but the Printing-Office should not suffer in order that this good may be accomplished. This remark of the President's, however, is an *obiter dictum* to which one need not attach deep significance. The main point is that he has dealt vigorously with the incompetence and the improprieties which have characterized the administration of Palmer. To that régime he has put an end.

The ousting of Palmer was overdue. All competent observers agree that under him the office has become a hot-bed of extravagance and corruption. Slackness, waste, pilfering, scandals in the purchase of equipment—notably in the case of the Lanston Monotype machines—have been the distinguishing marks of his administration. There has been no branch of the Government service in which the outlay has brought such a relatively small return. The reason why things have gone from bad to worse is no secret: the place has been honeycombed with politics; men have been given positions, not because of ability and honesty, but because of political influence. Of course, it is hard, under the most favorable circumstances, to secure for an annual salary of $4,500 a practical printer who is capable of conducting such an enormous enterprise. But when the purpose is not to secure an ideal man, but to reward a political heeler, the task is practically impossible. President Roosevelt will be expected to break the tradition, and to have an eye single to the efficiency of the service.

"An unfortunate connection" is the phrase which Secretary Wilson applies to the relations between Dr. Salmon and his label-printing company. Perhaps this may be the "portmanteau" expression for which publicists have been so anxiously looking—something that will accurately describe the misfeasance of a popular official without offending him or his friends. Since "unfortunate connection" is by implication proposed as a permanent part of our political vocabulary, it should be critically examined. A stickler for accuracy might possibly take exception to the adjective. The dictionary defines "unfortunate," among other things, as "not prosperous." Of course, this may not be perfectly descriptive of a transaction which involved $300,000 Government contracts in five years; but "unlucky," the next equivalent given, could not be improved upon for one that was found out. This pearl of a phrase will doubtless be Secretary Wilson's enduring monument as "Let us have peace" was Grant's, or "The Union, it must and shall be preserved," was Jackson's. 'Tis a pity we did not have it earlier! It might have salved the wounds of Machen and Beavers; it did not even come in time to alleviate Holmes's sufferings. If we cannot make theft and graft disappear from the world, let us at least make them disappear from our vocabulary.

As the Crop Estimating Board exists (so we might infer) only to gratify speculators, its report on September 5 on the condition of cotton shows that Secretary Wilson will have to dismiss some more men, and try once again to please. The "condition" which the market had confidently discounted was 70; the estimate puts it at 72, which proves that there is something rotten in the Department of Agriculture Denmark. Can there be anything more certain than that an event which speculation has "discounted" will come to pass? Figures may lie, but discounts never. Any cotton bull, we are persuaded, could take the reports of the correspondents and agents of the Bureau, and sit down quickly and write 70 for 72. That being so, Secretary Wilson will find it hard to defend himself.

So our unsatisfactory trade witn South America is to be "investigated" again. We wish Judge Penfield joy of his job. What can he discover and report except the same thing as all his many predecessors? At whatever door an honest investigator goes in, he always comes out at the conclusion that our tariff is the great obstacle to trade with South America. Our consuls and ministers have told us this, world without end. So impressed was even President McKinley by the representations of our Minister to the Argentine Republic that he consented to a reciprocity treaty making concessions on Argentine wool and hides. Of course, the Senate strangled it; but the facts remain the same. If we will not buy, we cannot sell. It may be worth while for President Roosevelt to send a special agent to discover that truth once more, but the real question is what Congress will do about it. Under the domination of a purblind and greedy protectionism, it has shown itself able to shed economic truth and statistical facts as a duck's back sheds water. One more report, another set of reciprocity treaties, it will simply laugh at. Unless the President has something more than that in his plan, his labors will be in vain.

For so firm a stand-patter, Speaker Cannon is betraying a good deal of restlessness. Instead of standing pat, he is reported to be walking the floor o' nights. The mounting deficit will not let him sleep. Where to find a determined cheese-parer for chairman of the Committee on Appropriations is a worrying question that drives him to midnight vigils. But all this, with due respect to Mr. Cannon, is only to tithe mint and cummin. The weightier matters he neglects. Every really intelligent watchdog of the Treasury knows that it is the larger policy which causes the smaller drains to accumulate so remorselessly. As the Chancellor of the Exchequer often explains to the grumbling English taxpayer, it is policy that makes swollen

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expenditure; and if you vote to sustain the policy, you have got to provide the money to carry it out. The anxious and troubled Speaker should consider these things. Measures necessarily involving extravagant outlay cannot be offset by driblets of saving. Moreover, Mr. Cannon ought to look at the general trade situation at least as carefully as President Hill. That gentleman points out that "there is a wall around this country." Our manufacturers cannot get over it successfully. The ingenious Dingley, who built it to keep foreigners out, did not perceive that it would all too successfully shut Americans in. Hence the tariff-revision movement, the reciprocity agitation, the alternate hope and fear caused by intimations that President Roosevelt is at last to call for a radical overhauling of our customs laws. But Uncle Joe is thinking only of how not to do it. He says, Let sleeping dogs lie. When they are not asleep, however, but yelping and snapping at your heels, it is time to wake up yourself.

The Republicans of Maryland last week fell in behind the Democrats, and included in their convention resolutions a plank decrying "negro domination" and "social equality" between the races. The party has a good issue, the Poe disfranchising amendment, and a courageous leader, Secretary Bonaparte. Why its platform should mention the question of race antagonism and dignify the Gorman machine's taunts, is hard to see. Of course, any fear of negro domination in Maryland is absurd. As a correspondent of the *Evening Post* lately pointed out, only 53,029 negro voters are registered in Maryland, to the 235,018 white voters, and the percentage of the colored to the white voters is decreasing year by year. Surely there is no actual fear of "social equality" in the party that Mr. Bonaparte is directing, and a reference to it is about as appropriate, it would seem, as a resolution condemning morganatic marriages in a convention of New York State women's clubs. Aside from the convention's excursion into the race issue, the platform holds close to the serious questions involved in the Poe amendment. The attempt of the Gorman organization to fasten itself on the State is exposed and vigorously condemned. National issues are not touched, and the party is evidently united, under Mr. Bonaparte's leadership, on the vital local question of preserving the suffrage free.

It has long been argued by the opponents of "primary reform" that the party convention is a naturally evolved product, meeting a genuine need, while the direct primary is a mere modern invention, and can never fill its place. They will find some color for this view in the current politics of Wisconsin. That State is the only one thus far to abolish all conventions, State and local, and even prescribe that the party platforms shall be made by the candidates themselves, instead of by the delegates. But there are already signs of the generation of a substitute, a sort of pre-primary caucus. During the State Fair week, for instance, a meeting is to be held at Milwaukee at which it will be decided what candidates the La Follette men are to support on the direct vote a few weeks hence. Whether the advice is gratuitous or the voters really demand to be led, experience will show. If, however, these extra-legal bodies are regularly to dictate nominations, the direct primary will merely have put in one more intermediate step between the boss's fiat and the election of his candidates. This may be well worth while in itself, but it is not all that has been claimed for the reformed system.

Gov. Pennypacker's attempts to ridicule "reformers" at the West Chester Republican celebration on Saturday is the latest sign that the organization expects the wave of virtue on which Mayor Weaver has been carried into public view soon to subside. The action of the City Councils a few days ago in putting through a resolution calling upon the Mayor to justify his recent removals from office of the ring's creatures, and its refusal to confirm the new appointees, were a direct defiance of reform sentiment. Hardly had this been done when it was seen that the "deposed" leaders, Durham and McNichol, were getting deeper and deeper into the councils of the Republican City Committee, that famous "reform-within-the-party" body. Now, Representative Plummer, the "gang's messenger," who is running for State Treasurer, declares that he will pay absolutely no attention to the widely published charges against him in connection with his acts in the State Legislature, made by Henry C. Niles, a reputable lawyer of Philadelphia. The *Inquirer*, the machine organ of Philadelphia, has taken up the cry that Weaver is merely the creature of some ambitious politicians. Evidently, the ringsters think it has about blown over, and that they may stick their heads out again.

Now that the health certificate has become an indispensable adjunct to life in the South, an interesting discussion has arisen regarding the machinery for issuing these documents, their price, and, we might almost say, their etiquette. The State of Arkansas begins by issuing the certificates free of charge. A Tennessee paper holds that the quarantine is a local matter, and that the health officers should be paid by the communities which enjoy their services. But the plan actually adopted in some localities is to charge the expense to the person who receives the certificate. "It becomes a serious question," says the *Age-Herald*, "whether the merchants of Birmingham can afford in the months of September, October, and November to have a tax of one dollar a head levied on their customers. It would be more enterprising and prudent to hire a doctor and a notary and pay them by the week or month." We have here the materials for a very pretty sanitary-commercial war. One town gives health certificates free. Another might throw in an extra course of disinfection, or a third offer a paid-up policy of life insurance as evidence that it really believes in the traveller's soundness.

The riotous scenes at Tokio last week were not by any means the first demonstrations of their kind against an unpopular treaty. In fact, an instructive parallel may be found in events that took place within half a mile of the site of our present writing. On July 18, 1795, a mass meeting was called to protest against the treaty which Jay had just negotiated with England. While the speaking was under way, an enthusiastic band, who had been burning the treaty at the Battery, came marching up Broadway, headed by the French and American flags, and joined the assembly. At about the same time Alexander Hamilton began to speak in favor of the treaty and urged adjournment. Stones were thrown at him from the now turbulent crowd, and one of them struck him on the forehead. Thus, one hundred and ten years ago, an American Secretary of the Treasury enjoyed the same enviable experience at the hands of his excited countrymen as the Japanese Premier a week ago, and for very similar reasons. Jay himself was burned in effigy at Boston and Philadelphia, and in the former city a Federal editor's offices were attacked, as were those of the *Kokumin Shimbun*. It must be remembered, of course, that most of the demonstrations here were made before the treaty had been ratified; and if the Senate had been sufficiently impressed by the popular hostility, it might still have been defeated. They cannot fairly be compared, therefore, to outbreaks over an act virtually completed and beyond recall. Yet the imaginary need for a second ratification by the House of Representatives was here used as a pretext for prolonging the demonstrations, much as the equally visionary hope of an Imperial refusal to ratify was given as justification for the Japanese outbreaks.

The purchase which assures the preservation of the fine old Harvard house at Stratford-on-Avon will naturally gratify more Americans than Englishmen, though the case is not like that of a

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memorable antique, such as a painting or a Shaksperian First Folio. To Americans, however, the house in which John Harvard's mother used to live makes a special appeal; for us the associations are precious. Harvard is the oldest and most famous university of our country, the *alma mater* of us all, "first flower of the wilderness." Of the tens of thousands of visitors who flock to Stratford annually, at least one-fourth are Americans; and every one of them, it is safe to say, goes to look at the Harvard house. The picturesque, half-timbered building in High Street, bearing the date 1596, ranks in interest second to the relics of Shakspere. The fact that a Chicago meat packer has bought the property will be regarded by Englishmen as an exquisite illustration of the American alliance between commerce and education.

Mr. Chamberlain has several times, in his tariff propaganda, addressed great labor meetings, and said that, without the votes of laboring men, he could not hope to succeed. Consequently, the declaration of the Trades Union Congress on September 6 is one more damaging blow to him. By a vote representing 1,253,000 members as against only 26,000, the delegates asserted that any form of protection would "press most heavily" upon the working classes, and ought therefore to be opposed by them. They also made their condemnation cover Mr. Balfour's pet variant of protection, or political dodge, "retaliation." It has been said that all men divide into two classes—free traders, and "free traders, but—." English workmen are evidently free traders without the but. Their resolute withstanding of Chamberlain's appeals will make him ready to say, what he is already reported to have said of his fiscal policy to a friend, "I wish I had never touched the —— thing."

France has received due apologies and reparation from Morocco, so that threatening quarrel is happily settled. The incident was entirely apart from the proposed international conference on Moroccan affairs, and had nothing to do with the general reforms necessary in the government of the Sultan. It was simply a case of an outrage on a French subject. He was seized by a Moroccan official, loaded with irons, and thrown into prison. It does not matter what offence was charged, since, under existing treaties, France has extra-territorial jurisdiction in Morocco. It was of the greatest importance for her to assert and vindicate this prerogative, since she governs some 6,000,000 Mussulmans in her African colonies, and any violation of French rights or impairment of French prestige, in the way attempted by Morocco, would have serious political consequences. But M. Rouvier's protests and demands, with the threat of force behind them, have now been heeded, and there will be no need of a military expedition. Germany, it should be noted, has given France hearty support in this controversy.

At the autumn manœuvres of the French army there will be extensive employment of infantry mounted on bicycles. The plan was disapproved last March by some of the highest military authorities, including the Minister of War and the Chief of the General Staff; but it had a warm advocate in Gen. Langlois, who defends his opinions principally on the ground of the difference in the strategy of the French, as opposed to that of the German army. In the event of war, Germany would adopt the plan of envelopment, France that of manœuvre. The method of envelopment is best suited to a nation with superior numbers and power of rapid mobilization; that of manœuvre requires great mobility, which Gen. Langlois thinks can well be attained by a bicycle corps. Infantry mounted on horses are too slow; cavalry are not so effective. But troops on bicycles can be transferred with great speed from one point to another. Bicyclists take up more space in marching than do infantry, but they move more quickly; they are not more exposed than others to offensive attack, for they can readily dismount. Obstacles will not arrest their advance, because the wheel is easily carried. Gen. Langlois says nothing, however, about punctured tires and muddy roads. If the experiment is successful, we may expect to see in the war reports of the future mention of the gallant officer who had three bicycles shot under him in battle.

The announcement that Prime Minister Fejervary is to be impeached as soon as the Hungarian Chamber meets on September 15, shows how far the crisis is from having been composed during the Parliamentary recess. Negotiations have gone on between the coalition majority and the Ministry, and Kossuth has seen the Emperor again; but, instead of reaching a compromise, the prospect is that the strife will be more bitter than ever. The issue remains partly that of the language of command in the army. This is implied in Kossuth's remark that Francis Joseph needs only to "break with a prejudice which time and the conversion of the army from a paid force into a popular institution have proved to be unjustified." In addition, the Constitutional irregularity of the Fejervary Cabinet, in refusing to submit itself to a vote of no confidence by the Chamber, will naturally be a favorite point of attack. But the Premier had not been idle. Through his Minister of the Interior, he has declared for manhood suffrage, on an educational basis. This has been eagerly caught up by the Socialists, who have long contended for that principle. They have begun a campaign in support of the Government on this issue, which is not a little embarrassing to the coalition leaders. The latter take the movement as a sign that Fejervary means to advise the Emperor to dissolve the Chamber, and to make the suffrage question his main dependence in the election to follow. Impeachment proceedings would seem to be intended to forestall such a programme, though they would not necessarily do so.

The unexpected never happens in Spain—at least not in general elections. The Government always wins. Consequently it is no surprise to learn that the new Liberal Ministry will have a "sufficient" majority in the Cortes elected on Sunday. What was hardly looked for, however, was the revival of Republicanism in Catalonia and the southern provinces generally. Under Salmerón's leadership, the Republicans have captured several seats, and will have a respectacle numerical strength in the new Cortes. Their success may be due in part to the famine caused by failure of the crops in Andalusia. Protectionist republics are not the only ones that hold their rulers responsible if wheat and corn do not grow; and the Spanish monarchy has too much posed as an earthly Providence to escape grumbling and opposition when things go wrong. But whatever Government, Liberal or Conservative, is in power in Spain, has a task not to be envied.

A strange mixture of race, class, and religious hatreds is responsible for the outbreak and outrages at Baku. Among the 40,000 workmen in Balakhani, there has long been a Socialist and even revolutionary ferment at work. A letter in a recent number of the *Européen*, written from Baku on July 24, describes the methods of this labor propaganda, which had from the first the plan of making demands upon the Government; and apparently the present juncture was seized as a fitting time for the labor organizations to show their teeth. Race hostilities are also involved. Many different nationalities are employed, just as the owners of the works range from a Rothschild to a Nobel and a Mantacheff. The most arduous tasks are performed by Tartars, and their Moslem prejudices have added a peculiar ferocity to the conflict. As for the Armenians, whom all accounts make out the steadiest and most inoffensive of the lot, they seem to have been impartially massacred by both Russians and Tartars. The authorities apparently have the affair well in hand at present.

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THE INSURANCE INVESTIGATION.

While the introductory testimony, at the hearing by the Legislature's investigating committee on Wednesday week, proved that policyholders exercise no more direct control in mutual than in joint-stock companies, it proved nothing that was not known beforehand. The experience of the Mutual Life, at whose last election only 199 out of half a million qualified policyholders appear to have voted, was fairly typical. To infer from this, however, that the policyholder's real interests are no better safeguarded in a mutual than in a joint-stock company, would be inferring altogether too much. Absence of personal interest in the election of their officers is no more common in the case of insurance policyholders than in that of shareholders for similar amounts in the great railway or industrial corporations. The reasons for indifference are in both cases the same. Either the minority voter is content with the existing management and aware that it will be perpetuated without his assistance, or else he argues that his isolated vote in opposition will count for nothing. In most cases, neither the insurance policyholder nor the company shareholder even troubles himself to fill out his proxy.

Still, the fact remains that the policyholders have the power to unseat a management and rebuke its official actions, and in an emergency can do so, though only by thorough canvass and organization of the qualified voters. Moreover, it would be absolutely essential that the character and purposes of the proposed new management should be known beforehand. Under such conditions, however, the successful assertion of the policyholders' opinion is quite conceivable; it would be no more surprising than the removal of discredited railway managements, which has repeatedly been effected in exactly this way. Had the mutual system existed, three or four months ago, in the Equitable Life, we should have had no talk of "a situation without an outlet." The proposition at one time seriously considered, to wind up the company because a discredited officer refused to relinquish his position, would have been simply absurd. It was a serious possibility then, because the officer in question absolutely controlled the stock of the company. With a purely mutual system the policyholders, under conservative leadership, would have proceeded to settle the question of management for themselves.

The two questions on which the Insurance Investigating Committee took testimony on Thursday—the relation of trustees to underwriting syndicates, and also of the life companies to subsidiary institutions—may properly be said to occupy the foremost place in public interest. It was these questions to which the Frick report devoted most of its attention in the case of the Equitable, and it was its conclusions and criticisms on these points which drew forth the strongest endorsement from public opinion. The Equitable, it was shown, had in the first place been accustomed to buy securities in substantial amounts from underwriting syndicates in which its own officers and trustees were participants. It also appeared to have involved itself so deeply in the undertakings of trust companies under its own control that, in August, 1903, when the Equitable's books showed $37,945,958 on deposit with these companies to its credit, President Alexander wrote of the security market that "we should be buying a good many such things were it not that we are so strapped for money by engagements already made." These two disclosures, sustained by evidence, were accepted by the public as conclusive proof of unsound methods in American life insurance. The Armstrong committee was appointed chiefly in response to a public demand that the method of other life-insurance companies should be investigated, in order to determine how far the Equitable's practices were peculiar to itself, and how far they represented laxness throughout the insurance world.

The testimony of Mr. Frederic Cromwell, treasurer of the Mutual Life, bore particularly on the two questions to which we have referred. It appeared, from the facts frankly stated by the witness, that the Mutual trustees had not imitated the practices of the "James H. Hyde and Associates" syndicate, in organizing as intermediaries for the sale of securities to the company, but that trustees had been in the habit of participating in underwriting syndicates to which the Mutual Life had become a party. That is to say, they were not, in the same sense as the Hyde syndicate, receiving "any money or valuable thing for . . . selling or aiding in the sale of any stocks or securities to or by such corporation," and therefore were within the letter of the law, as the Equitable's officers were not. But whether, except in a technical way, the position was different from that of the Hyde syndicate, there appears to be a real question. Mr. Cromwell stated thus his own view of the matter:

"I will say frankly that there seems to me to be no impropriety in these men going into the syndicates. Others, of course, may differ from me. But it is a thing I have thought of seriously, because for some time I declined to go into some of the syndicates."

We imagine that the same serious question will occur to a good many readers of the evidence. The counsel for the investigating committee brought out the matter clearly in the following colloquy with the witness:

Q. "Of course you understand that the subscription of the Mutual Life, with the large amount of securities that the syndicate was bringing out, would greatly aid the success of the venture?" A. "Yes, sir."

Q. "And that any participators would be benefited by the success?" A. "But if you never allow anything to affect your judgment in the original investment——"

Q. "You mean that you do not allow the fact that the Mutual Life is going in to influence you?" A. "Yes, sir.'"

Morally, the distinction between this practice and that of an underwriting syndicate of trustees which sells bonds to their company and pockets the commission, seems to us somewhat fine-drawn. The comment of the Frick committee on the Equitable underwritings was that trustees and officers of such companies, in their relation to the Society's funds, "are in the highest sense fiduciaries, and are governed by the principles of the law of trusts, which are not less strict—in some instances stricter—than the moral code itself."

It was shown very plainly in the course of Thursday's testimony that the practice of investing heavily in the stock of trust companies, fostering such companies by leaving continuously with them large sums of money, and utilizing them in connection with large financial operations, was not peculiar to the Equitable. The Mutual's treasurer, after describing such relations between his company and its various auxiliary concerns, made the point that its investment in such enterprises was extremely profitable. This is not the point of first importance, however. The Frick report made this pregnant comment on precisely this argument:

"The theory on which the purchase of these interests was justified is that the Society might thereby derive the larger profits which are possible from the class of investments which may be lawfully made by trust companies, but which may not be legally made by insurance companies.

"Judging these investments either on general principles or on their specific results, their wisdom is gravely questionable. The very foundation of these extensive stock ownerships is an attempt to do by indirect, that which may not be done by direct, means; and this in itself is a departure from that dignity which should attach to every phase of life insurance.

"Having made the investment, the Society finds it necessary to protect and nurse it. The Society then finds itself involved with interests which, to quote the words of President Alexander, used in another connection, 'are not necessarily parallel with those of the policyholder.'"

The truth of this statement of the case is perfectly well known to every one at all conversant with Wall Street history in the past half-dozen years. It was the plain intimation, in the Equitable scandal, that the trust fund had been used in these indirect ways to foment the wild stock-jobbing mania of the period, which most of all arrested public attention, and fixed in the policyholder's mind the determination to see whether recurrence of such a mischief could not be prevented. We presume that, as the legislative investigation proceeds, we shall have more light on this highly important phase of the life-insurance situation.

Mr. Charles E. Hughes, the counsel of the committee, has shown himself keen and fearless. On Friday he drew

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damaging admissions from Edmund D. Randolph, treasurer of the New York Life. This company, through all the troubles of the Equitable, has been making professions of superior virtue. One of its circulars announces: "There is no insurance law, requirement, regulation, or provision in the world, with which this company is not now fully complying. No other insurance company in the world is in so impregnable a position as the New York Life." Another reassuring declaration is: "The company does not invest in stocks of any kind." Both these pledges were, according to the confession of Mr. Randolph, deliberately evaded. A few years ago the Prussian Government insisted that the company, if it were to do business in Prussia, must not have any stocks in its schedule of assets. The mode in which the New York Life "fully" complied with this requirement was to make a fictitious sale of certain stocks. Two or three employees—one on an annual salary of $600—assisted by giving their notes in sums aggregating over two millions of dollars. Thus these stocks were, in the words of Mr. Randolph, "taken off the books." The details may be somewhat complicated for a layman; but the purpose of the transactions is so plain that every man can draw his own conclusion.

INDUSTRIAL CONDITIONS IN GREAT BRITAIN.

The British Board of Trade has recently issued an interesting series of "Memoranda, Statistical Tables, and Charts" relating to industrial and commercial conditions in Great Britain and certain foreign countries. Although the data are necessarily fragmentary at many points, and are subject to various other limitations which affect their value for scientific purposes, this latest Blue Book presents some of the most important statistics ever gathered upon at least two subjects of vital interest—changes in the cost of living, and fluctuations in the labor market. Upon the first topic, moreover, the results reached by the Board of Trade invite comparison with recent investigations by our own Bureau of Labor, which acquired no little notoriety during the late Presidential campaign.

The figures which the Board of Trade gathered concerning changes in the cost of living are drawn from the family budgets of workingmen in London and a number of other cities. They show, when reduced to a series of index numbers, that the cost declined from an average of 121.7 in the year 1880 to an average of 91.7 in 1896; a reduction of practically 25 per cent. in a period of sixteen years. In 1897, however, the index numbers began to rise, on account of the general advance in prices, until, in 1901, the average stood at 102.4. For 1903, an average of 101.4 is indicated, the increase since 1896 being nearly 11 per cent.; yet, when compared with 1880, the index number for 1903 shows a net reduction of about 20 per cent., so that one hundred shillings would purchase as much as one hundred and twenty would have commanded in the former year.

In the general tendencies disclosed, if not in the precise rate of change, the results of the British investigation are substantially similar to those reached by our Bureau of Labor. The American figures, which, however, do not go further back than 1890, show a marked decline in the cost of living until the year 1897, when the index numbers began to move sharply upward, reaching the highest point in 1902 and falling slightly in 1903. Further than this it would be unprofitable to carry the comparison, since the Bureau of Labor based its estimate of the cost of living solely upon the retail price of food, while the Board of Trade included such important items as clothing, rent, and fuel. Of the four items investigated by the British statisticians, the cost of food and clothing showed a marked decrease from 1880 to about 1896, which was followed by a moderate increase; rents, however, steadily advanced from 86.6 in 1880 to 102.2 in 1903, and the outlay for fuel and lighting rose from 74.1 to 82.5. The increase of rent, at a rate of nearly 20 per cent., during a period when the average cost of living declined by 20 per cent., is striking proof of the desirability of including this factor in all investigations of this character. It is true, of course, that the British report relates to workingmen in cities, with whom this item is far more important than it would be for laborers in country districts; but it should be remembered, also, that it is chiefly with the workers who live in industrial centres that most of our labor statistics deal.

In its investigation of fluctuations in the labor market, the Board of Trade was able to collect, from a number of the oldest trade unions, statistics which cover a period of forty or fifty years—a source of information available to no such extent in any other country. By ascertaining the numbers of members receiving out-of-work benefits, it was possible to construct index numbers showing the amount of non-employment among trade unionists from 1860 to 1903. The tables disclose an interesting series of fluctuations indicating successive waves of good or bad times which usually affected all trades almost simultaneously. Thus, it appears that 1858, 1862, 1868, 1879, 1884, and 1893 were the years of the greatest lack of employment; and that 1853, 1860, 1865, 1872, 1882, 1889-90, and 1899 were the years in which non-employment was at a minimum. Any one who is familiar with the history of English commerce and finance will immediately perceive the connection that exists between these data and the fluctuations in the general prosperity of the country. In the statistics now before us we have an important contribution to the history of commercial crises.

Even more significant is the showing which the figures make when grouped by decades. From 1860 to 1869 the index number exhibiting the average condition of employment is 98.6; from 1870 to 1879 it stood at 99.2, revealing a slight improvement. From 1880 to 1889 the average was 97.6, the lowest of any of the four decades, this result being attributable to the very bad years of 1885 and 1886, which were the worst on record. From 1890 to 1899 the average rose to 98.2, which was nearly the same as the figures for the first decade investigated; so that it appears that, decade by decade, conditions have not changed very greatly from 1860 to 1899. The bearing of this result upon the claim of the Socialist that the capitalistic system of production is foredoomed to ultimate disaster through the increased frequency and intensity of industrial depression, should be sufficiently obvious. From 1900 to 1903, although the figures show the influence of the recent depression in English industry, the index number is 98.7, which is almost precisely the same as that for the decade from 1860 to 1869.

In its gross output of official statistics, the United States surpasses all other nations in a degree as marked as that by which its output of cotton or corn or pig iron surpasses the product of other lands. In point of quality, however, our preëminence is not so well established; and the British Blue-Book now before us is a suggestive reminder of that fact. The Board of Trade may not have a statistical broadside ready for every emergency in British politics; but it does not omit such items as rent, clothing, and fuel when it computes changes in the cost of living, and it can secure data concerning non-employment which cannot be matched in any other country. It may be well for us to keep our statistical mills in constant operation, but we should pay more attention to the quality of the grist which they turn out. At a time when we are beginning to appreciate the importance of a national pure-food law, it might be well to give more attention to the statistical pabulum which the Government supplies to our people. We might at least require that every volume of statistics display clearly upon its wrapper just what ingredients are compounded in its tables, and what elements essential for a proper intellectual diet have been omitted. Even, like our British cousins, we should at least know what kind of statistical poison we are consuming.

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JAPAN IN CHINA.

A common inference, in the first great surprise caused by the Japanese assenting to peace without an indemnity, was that they are now bent on business rather than on war. If their rulers are convinced that the future of the Empire lies in the development of the territory which has fallen under Japan's sway, in the expansion of her commercial fleet, in the building up of a great foreign trade, then the wisdom and patriotism of Marquis Ito and the other Elder Statesmen in accepting an unpopular treaty clearly appear. It is, indeed, now generally expected that Japan means to follow up her dazzling military successes by making herself a formidable competitor of the industrial nations. Apprehension on this score seems to have animated the Emperor William when he said, the other day, that Japan now "indirectly owns" China. What conquering Japan will do in the Middle Kingdom is, indeed, a question of deep concern to the whole world. Much light is thrown upon it by the article of M. René Pinon in the *Revue des Deux Mondes* of August 15, on "La Japonisation de la Chine."

He points out once more the immeuse advantages which the Japanese have in attempting an "infiltration" of China. Not only proximity aids them, but adaptability in a high degree. Their appearance, dress, language (they learn Chinese with great facility) allow them to pass into the interior almost unperceived. "Where a European would provoke a riot, a Japanese establishes himself without exciting any feeling. Peddler, journalist, barber, photographer, merchant, he makes himself everywhere useful, soon indispensable; clever and ingratiating, polite to the point of obsequiousness, . . . he understands everything, sees and retains everything." Japanese naval aptitude is no longer doubted. An American Admiral lately recognized in the captain of a Japanese vessel his former cook! But M. Pinon avers that the Japanese are as natural traders as they are sailors; and he maintains that the penetration of China by the mercantile and other agents of Japan has gone to such an extent, and betrays such signs of an organized and directed movement, that it has the air of an "immense complot."

No one has better brought out the skilled and patient work of Japan in reorganizing the Chinese army. Military instruction in all schools save two, where Germans are retained out of complaisance, it is said, to the Krupps, is given by Japanese, or by Chinese trained in Japan. In the military school at Canton, the six foreign teachers are all Japanese. Officers of the reserve usually fill these posts, as also that of military adviser to Chinese generals. So important does this work appear to the Tokio Government that, in spite of the great loss of officers in the war, none of the military instructors were recalled from China. Chinese cadets also study in Japan. M. Pinon states that the Chinese army now has more than 3,000 officers instructed in Japanese methods. Two years from now, it is reckoned, China will be able to put an army of 100,000 men into the field, well armed and drilled, and commanded by a general staff which is either Japanese or educated in Japanese fashion. The latest news is that China, at the instance of Japan, is to set about restoring and strengthening her navy also.

Upon the civil education of China, as well, Japan is exerting a powerful influence. Chinese students flock to Tokio and other Japanese schools and universities. Some 2,500 young men from the Chinese provinces are there now, supported by their governments (at an annual cost of from $200 to $250 each), acquiring European science through Japanese books and teachers. These Chinese students are made significantly welcome. In Tokio a special society in the University exists to aid the Chinese youth in every way. They are expected to return home to help make over their country on the Japanese model. Indeed, Young China, as we may call it, reformist China, is already deeply imbued with Japanese ideas. "This new China," asserts M. Pinon, "will be a Japanese China. It is under Japanese influence that all the reforms have been decided upon and accomplished. The report of the President of the University on 'the reorganization of education in the Chinese Empire,' . . . was directly inspired by the Japanese, . . . and advises that all professors, except teachers of foreign languages, should be chosen in Japan. In fact, in the normal schools which have just been founded, all the foreign teachers are subjects of the Mikado. . . . It would be needless to dwell upon the enormous influence which cannot fail to result from this educational mission of the Japanese."

Japan's progress towards the commercial conquest of China is, so far, only relative. She has more than doubled her Chinese trade in ten years, but it is still less than a quarter of Great Britain's. Yet in certain articles she is pushing her rivals hard—some grades of cotton goods for example. Japanese matches have practically driven out all other foreign makes. And Japan is steadily increasing her imports of raw material from China, especially cotton. Her chief commercial penetration has been in the province of Fo-kien, over against Formosa. Yet here some of the methods of Japanese traders have roused resentment, and led, as in the case of the attempted monopoly of the camphor trade, to successful protests by British consuls. All told, the commercial supremacy of Japan in China can he won only after long years of effort, and the employment of much more capital and a more highly organized manufacturing system than the Japanese now possess.

Nor should it be thought that, in other matters, Japan will not meet with serious obstacles before she can dominate China. One of them is the lack of a close-knit government. The loose congeries of vice-regal governments stands in the way of centralized projects of any kind, whether military or educational. Moreover, the spirit of nationalism, once awaked, cannot easily be controlled. Already there are signs of Chinese suspicion and dislike of Japanese pretensions. Japan trains young Chinamen, but the real lesson they learn from her is that of setting up for themselves. Even the Chinese are capable of vast ambitions for their own country. M. Pinon quotes from a sort of hymn, or prayer, intended for use in the primary schools of the province of Kiang-su: "May my country surpass Europe and America and conquer Japan. May our Empire, like a sleeping lion suddenly aroused, leap with a roar into the arena."

THE AUDUBON MOVEMENT.

When a warden employed to guard the nesting-places of the Florida white herons was killed by plume-hunters last July, his name was recorded as "the first martyr to the cause of bird protection." While game-keepers had often enough been shot by poachers, no doubt, the fight to preserve the native birds, apart from the interest of hunters, had hitherto been bloodless. But this tragic occurrence ought at least to call more general attention to the real accomplishments of what is known as the Audubon movement.

The effort of which the outside public has heard most has been that directed against the use of native birds in millinery, and incidentally the sale of song-birds in the markets for food. So far as these objects are concerned, the whole situation has been changed in twenty years. In this city, where in 1886 Frank M. Chapman found forty species of the most beautiful native birds on women's hats, the shops could be searched now and not a handful of skins discovered. The "model law" drawn up by the American Ornithologists' Union is in force in thirty States and the District of Columbia. The organized bird-lovers ask for the enforcement of the laws against bird slaughter as other bodies of citizens ask to have enforced those against policy-playing or burglary. The Federal power has been invoked in the Lacey law, which excludes from interstate commerce all birds killed illegally in any State, and makes those legally killed subject to the law of the State into which they are brought.

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Until a few years ago the makers of air-rifles invariably advertised that the half-toy weapons would "kill small game at fifty feet." As a glance at magazine advertising pages will show, they do not emphasize that feature any longer. It is merely another sign of the great growth of humane feeling which has accompanied the enthusiasm for "nature study" in the last few years. This has been undoubtedly one of the forces which have helped the present Audubon movement succeed where an earlier one failed. But if any one supposes that these sharpened sympathies would have secured results without the aid of stringent restrictive laws, let him consider the case of the aigrette. Of all forms of feathers worn for adornment, no other is secured at such a cost in bird life or under circumstances so calculated to awaken human pity. No other instance of bird slaughter has been so constantly dwelt upon by the Audubonites. Yet in a State like New York, where the efforts to secure a law prohibiting the sale of aigrettes have been unsuccessful, these delicate plumes, even at rapidly advancing prices, are worn, for all that evidence can show to the contrary, about as much as they ever were. It was in revenge for interference with their highly profitable trade that the Florida plume-hunters killed Guy M. Bradley.

In filling gaps in the existing laws and resisting attempts to weaken them, constant work has to be done. Last year, for instance, a law prohibiting the trap-shooting of live birds was passed in Iowa; a bill excepting the robin, catbird, and some others from the protection of the law was successfully fought in New Jersey. But the occupation of the Audubon Societies would not be gone even were they able to secure model laws everywhere. In fact, having passed the "millinery stage," they are now entering on a work that promises to be permanent. There are thirty-five State societies, and they are doing their work in ways suited to their special conditions. In Connecticut, for example, and in several other States, the Society has worked chiefly through the schools, sending out travelling libraries, issuing bird books of its own, and generally making itself a centre for the study of bird life. Other States have arranged for public lecture courses or classes on ornithological subjects. The gulls and terns of Massachusetts, the egrets and pelicans of Florida are guarded in their nesting-places by wardens, and in Louisiana President Roosevelt has recently designated seven small islands for bird breeding-grounds. In North Carolina, which is unique in this particular, the State has given to the Audubon Society the powers usually lodged in a State game commission. Its president is chief warden, with a force of forty men under him, and the bird and game laws are for the first time being vigilantly enforced.

Generally, however, the Audubon Societies do not trespass on the field of the State game wardens. But they do insist on one point—a fundamental one, as most sections of the country are already realizing—namely, that if the game of this country is to be conserved at all, it must cease to be regarded as an article of merchandise. The laws prohibiting or restricting the shipping of game out of the State where killed, as well as those forbidding the sale out of season of game killed in season, all recognize this principle. A State that might attract sportsmen for years to come by careful protection of its game, is likely to lose this valuable asset in a very few seasons if it permits killing for the market.

It is obviously profitable to save the game birds from extinction. The motive of self-interest is less powerful in the case of the non-game birds, though, when the boll-weevil made its inroads, the cotton States were prompt in taking steps to protect their insectivorous birds. Yet the Audubon work would have abundant reason for existence even if it had no economic aspect. Largely through it America, so generously endowed with bird life, is being saved from the condition of those Old World countries where the last half-dozen nests of moribund species have to be kept under guard to prevent absolute extinction.

FONDNESS FOR OLD FOLLIES.

"Why," asks Andrew Lang in a recent essay, "why, as science becomes more cocksure, have men and women become more and more fond of old follies, and more pleased with the stirring of ancient dread within their veins? As the visible world is measured, mapped, tested, weighed, we seem to hope more and more that a world of invisible romance may not be far from us, or, at least, we care more and more to follow fancy into those airy regions, *et inania regna*." The trait which Mr. Lang remarks manifests itself in various ways—in faith in fantastic religions, impossible social systems, wild theories as to the cosmic order, incantations and magic, nostrums and quacks. Every man has his private superstition. He may talk condescendingly of "the Christ myth," and still may shudder as he sits down to a table of thirteen. Through the broadest and least imaginative of minds there often runs a soft streak of the most infantile credulity, like a glittering vein of gold through adamantine quartz. A stock-broker who appears as unemotional as the "ticker" itself, may take tips on the market from Thomas W. Lawson or a professed clairvoyant; while graduates of college who have specialized in science may be dazzled by advertisements of sure cures for cancer. P. T. Barnum said frankly that men love to be gulled, and he acted on his conviction. He has had many worthy and successful followers.

The ways of that large tribe of them who are called quacks are discussed by Dudley F. Sicher in the September issue of the *Popular Science Monthly*. The thing which impresses Mr. Sicher is "the extent and ancient origin of quackery, and the ineffectual fight against it." The fight will doubtless be kept up till the heavens shall be rolled together as a scroll, but it will, we fear, always be ineffectual. In 1605 men were indifferent to Dr. Guybon's "Caveat to Sick Folkes to Take Heede of Unlearned Phisitions and Unskilfull Chyrurgians"; and exactly three hundred years later they are quite as unmoved by the warnings of boards of health and medical societies. Indeed, as Mr. Sicher observes, there has recently been "an enormous spread of quackery, along with progress in scientific medicine and the growth of education." Among the causes of this spread he reckons the insufficiency of orthodox medicine, the pain and dread of disease, and the depraved skill of the quack in magnifying minor ailments, in claiming credit for the work of nature, and in clever advertising.

All of these causes are steadily at work; and of them all, the venality of the press is as malign as any. Relatively few newspapers in this country today refuse to open their advertising columns to the most impudent frauds in medicine, and these few have scarcely any circulation among the poor and ignorant, who furnish most of the victims. The recent outbreak of yellow fever in New Orleans, for example, has afforded the maker of "Peruna," in alliance with the publishers of the *Times-Democrat*, an unusual opportunity to urge the nostrum as a preventive of the scourge. This is a peculiarly aggravated case of prostitution, but in principle nothing worse than what the yellow journals of this city offer us habitually. The insufficiency of orthodox medicine we have more than once discussed. There is, and there will continue to be, more or less guesswork about it; but the guess of a trained physician is, in the majority of cases, right. Furthermore, admitting all that may be laid to the dread of disease and the effrontery of the quack, we feel that on two causes Mr. Sicher might well have laid even more stress than he does: the discoveries of modern science, and—what we have already mentioned—the ineradicable mysticism of the human mind.

"The progress of scientific medicine and the growth of education" are the very things that have helped to fill the pockets of the quack. We read of the extraordinary achievements of surgery. The brain can be opened and tumors cut out; nearly every organ except the heart can, at least in part, be perma-

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nently removed, and many of them can be taken out altogether; laparotomy for all sorts of diseases of the abdomen has within twenty years become commonplace. We are just beginning to apply X-rays, radium, and other radio-active substances in therapeutics; and for doctors as well as laymen the whole subject is still enveloped in much obscurity. No one knows the possibility of these agencies. These known and admitted miracles of chemistry, electricity, and magnetism pave the way for a belief in almost any marvel. Forces are busy about us which the highest experts confess that they do not wholly understand. In some ways, then, it is easier than ever before to persuade the gullible to try an "absolutely new method of treatment, no drugs, no knife." Dr. Henry Kane's "radium-cure" swindle, exposed in this city last January, was a very prosperous enterprise, simply because the recent discoveries about radium have prepared people to accept anything that any one may promise in regard to its wonderful powers. And thus to the end of time every advance of science will be imitated by a feat of quackery.

But at the bottom of it all is—to borrow a phrase from Prof. William James—the will to believe. The sufferer from a presumably incurable malady very naturally turns with hope born of desperation and agony to Christian Science, osteopathy, electric healing, or anything else that proffers relief. Almost as naturally the average man in perfect health follows some system-monger or charlatan whose doctrines seize the imagination or tease the common hankering for a mystery. The exact sciences give us all headaches. Knowledge and reason are feeble weapons in a struggle against passion and prejudice; for a man, as Jeremy Taylor noted, will "believe anything he hath a mind to."

SCARRON.—I.

PARIS, August 25, 1905.

M. Henri Chardon, a former pupil of our École des Chartes, well prepared in consequence for the study of literary and historical subjects, has published two large octavo volumes on Scarron. The first husband of the celebrated Madame de Maintenon owes more to his union with a person who was for a long time the anonymous Queen of France than to his literary works, which are fallen almost into oblivion. I wonder if many people, many scholars even, have the patience to read now the 'Roman Comique.' That droll picture of the life of provincial actors and actresses in the seventeenth century had, in its time, considerable success. I saw a copy of it not long ago in the catalogue of a sale, with the arms of the famous Vauban, the engineer who constructed so many French fortifications, the reformer who planned, in his "dîme royale," a complete system of taxes for the kingdom, who was one of the most serious and profound minds of his time. Great men must have a pastime, and Scarron was so fortunate, it would seem, as to have given a moment of amusement to Vauban.

M. Henri Chardon must have devoted years to the study of this writer. The first of his two volumes has for its title: 'Scarron Inconnu'; the second, 'Les Types des Personnages du Roman Comique.' In his preface, he says:

"People believe that Scarron's life is well known: it is not so. One can even say that, till of late years, his life was completely shrouded in obscurity. It was only the fine study by M. de Boislisle, published in 1893 and 1894, in the *Revue des Questions Historiques*, that threw some light on the existence of the author of 'Virgile Travesti.'"

Scarron was essentially a comic—I should rather say a farcical writer. We have, nowadays, such a regard for poetry that we cannot read, with any pleasure, such parodies as the 'Virgile Travesti.'

M. Chardon is interesting when he enters into the private life of Scarron and of the various people who became, under assumed names, the types of the personages of the 'Roman Comique.' The real object of his study is to demonstrate that this novel is what we call now a "roman à clefs"; that Scarron depicted the persons among whom he lived in Le Maine, as well as the actors in the troupe of Monsieur le Prince, whom he saw at Le Mans. The first part of his life is as obscure as that of Mademoiselle d'Aubigné, who became his wife. He was the son of a councillor of the Parlement of Paris, and was baptized on the 4th of July, 1610, at the church of Saint Sulpice. The witnesses of the baptism were a Capt. d'Elbène, first *maître d'hôtel* to the Queen, and Marie d'Aligre, wife of Philippe de Béthune, governor of Monsieur, the King's brother. The Scarrons, it may be inferred from these names, moved in good society; Scarron's mother belonged to a family of Poitou; she was the niece of an historian of the wars of religion, Le Pope-linière. Scarron lost his mother when he was three years old; his father was remarried to Françoise de Plaix, who seems to have been a very contentious woman, as he called her afterwards "la plus plaidoyante du monde." The boy's education was rather neglected, and Segrais tells us that at the academy he was thick with young noblemen who were rather dissolute. He was, however, destined for the Church, and became an abbé at the age of nineteen, wore what was called the *petit bonnet*, and, after the fashion of the time, was attached as a sort of secretary to the Bishop of Le Mans, Charles de Beaumanoir, of the illustrious Lavardin family, a prelate who was fond of letters and of men of letters. It was in that capacity that Scarron spent the best years of his life, which he so much regretted afterwards, and it was at that time that he made the acquaintance of many people who became the types of his 'Roman Comique.'

The young abbé accompanied several bishops who were sent to Italy on a mission. He found in Rome a large and distinguished colony, where he made many friends. A journey to Italy was at that time a part of the education of young gentlemen and of the "abbés de cour." Scarron made in Rome the acquaintance of the famous painter Poussin. The young abbé was more influenced by the easy life which he led in Rome, in company with libertines like the poet Maynard, a disciple of Malherbe, and a few others, than by the spectacle of the Roman capital. He remained cold before the Coliseum as well as before St. Peter's. The special embassy of Bishop Beaumanoir came to an end, and Scarron returned with him to France. He obtained a canonry in the chapter of Saint Julian on the 18th of December, 1638. At this date he lost his protector, the Bishop of Le Mans, and soon after was attacked with a malady which made the elegant young abbé a cripple for life. M. Chardon examines at great length the nature of his disease, and professes to have found it out. According to what he considers a legend, fathered by La Beaumelle, editor of the 'Memoirs and Letters of Madame de Maintenon,' published in Amsterdam in 1755, Scarron's paralysis was owing to the fact that during a masquerade he threw himself into a cold river.

"Scarron," says La Beaumelle, "without sobriety, without temperance, fond of all pleasures, lived fast. . . . He had gone to his canonry to spend the carnival. At Le Mans, as in most provincial cities, the carnival ends in public masquerades. The Abbé Scarron wished to participate. But under what guise? He had at the same time to preserve the singularity of his character and the decency of his state—the Church and the burlesque. He covers his whole body with honey, rolls in a bed of feathers, and turns in it till he is feathered like a savage. He runs thus through the crowd. . . . At this spectacle, the people become angry; Scarron escapes through the mob; pursued, covered with honey and water, he finds a bridge, jumps heroically over it, and conceals himself. . . . Sciatica, gout, rheumatism followed, and, sometimes together, sometimes separately, made the young abbé a picture of human misery."

M. Chardon believes that this anecdote is a mere invention of the writer. Scarron's malady has been the subject of various studies; it has sometimes been called "ataxie locomotrice," and by other doctors "polyarthrite déformante." Professor Lannelongue believes it to have been a tuberculous affection of the vertebræ—what is now called "Pott's Disease (or Curvature)."

In 1640 arrived in Le Mans, in exile, the favorite of Louis XIII. Madame de Hautefort had inspired the melancholy son of Henri IV. with a Platonic passion, and had been sacrificed by him because she had incurred the jealousy and hatred of Richelieu. She was a 'précieuse," fond of poetry, and became acquainted with Scarron, who made verses for her:

> "Madame Sainte Hautefort, . . .
> Dame de vertu non commune, . . .
> La vertu la plus consommée,
> La fille la plus renommée, . . .
> L'air qu' auprès de vous on respire
> Aux esprits les vertus inspire," etc.

She was very kind to the poet, who was already very ill; he took in 1641 the waters of Bourbon l'Archambault, but his health did not improve. He wrote there, and addressed to Madame de Hautefort, his two 'Légendes de Bourbon,' which are delicate, and form an agreeable contrast with his burlesque works. He had run in debt at Le Mans, and did not return there. His talent had two sides: the first is found in his 'Légendes de Bourbon' and various other small poems written in the period during which he was under the influence of Madame de Hautefort; the other is found in the 'Roman Comique.' The manuscript of this was completed at Le Mans, where he had known the people who served him

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as models, but only in 1650 did he occupy himself with the publication of the first part of this novel.

Scarron established himself in Paris, where he lived in various places, trying always to find a remedy for his ailments. While he was at the Hôtel de Troyes, near the Luxembourg, he became acquainted with a Madame de Neuillan, who was spending the winter months in Paris, after the fashion of many provincial ladies, and who had with her a young relative, reduced to extreme poverty, Mademoiselle Françoise d'Aubigné. There were old family relations between the two families of Scarron and D'Aubigné, which have only lately been discovered. M. Chardon gives long details on this subject. Acquaintance was soon made between Scarron and the young Françoise. The poet learned that the daughter of the D'Aubignés was very poor, that she was living on the charity of an avaricious old aunt. He took pity on her, and offered to marry her. "I preferred," she said afterwards, "marriage with him to a convent." They formed the project, which was never accomplished, of going together to America for his health. The famous Ninon de Lenclos was to be of the party; a scheme of colonization was framed, which is alluded to by Loret in his *Gazette:*

> "Une prudente maréchale
> Dans l'Amérique occidentale
> Va, dit-on, planter le piquet, ...
> Ninon, la belle courtizane,
> Est aussi de la caravane,
> Et le sieur d'Aubigny, dit-on . . ."

Loret speaks also in his *Gazette* of the marriage of Scarron, "esprit insigne." The marriage contract has only lately been turned up by M. Campardon; he communicated it to M. de Boislisle, who published it in the *Revue des Questions Historiques.*

Scarron intended to keep his marriage secret for family reasons. He had given up his canonry. He left Paris and went to live for some time in a small country house, near Amboise. He wrote to a friend:

> "Depuis que je suis venu boire
> Des eaux du beau fleuve de Loire
> Et que, de crainte d'un blocus
> Et de la disette d'écus,
> J'ai quitté Paris sans trompette . . ."

This letter was written during the Fronde. Scarron was afraid of being shut up in Paris during a siege. He feared also the wrath of Mazarin, as he had written some of the "Mazarinades." This, more than a pretended journey to America, was the reason why he took his young wife to Touraine.

Correspondence.

THE PRESIDENT AS PEACEMAKER.

To the Editor of The Nation:

Sir: One who knew nothing of the history of recent events in the United States, Great Britain, and Continental Europe, might properly infer, from the profuse expressions of gratitude to the President as peacemaker, that Yankees, Englishmen, and Europeans in general are peace-loving people, and that the President acted as mediator between Japan and Russia because he is also a lover of peace.

Unfortunately, beyond these spasmodic declarations of joy, the evidence tends to show that these several nations are about as bloodthirsty as Indians, being always getting ready for war, and alert to pick a quarrel; and also to show that heretofore Mr. Roosevelt has not been averse to war. The inference seems to be a fair one that the President interfered because he feared that Japan would further humiliate Russia, and would become too powerful in the East to suit the comfort and convenience of the invaders of the Orient from the West.

Frank W. Proctor.

Fairhaven, Mass., September 4, 1905.

[We have purposely abstained from dwelling on the humor of the President's new rôle, and there was a time when it would have been superfluous to point it out to the American people. We equally forbore to comment on the grotesqueness of his submarine descent in the *Plunger*, a war-engine, at the moment when, having exhausted his resources to effect an agreement at Portsmouth, he should have waited with the rest of the world—but *à fortiori*—in deep and dignified concern for the beam of fate to turn in favor of peace. Had he, on the contrary, chosen to ascend with that luckless Western aeronaut blown to pieces the other day while demonstrating with dynamite the balloon's utility as a war-engine, he would hardly have afforded stronger evidence of his inherent levity. Such capers show that, in his "strenuous" perspective, he sets no more weight by his initiation of international peace than by the gratification of his love of excitement and adventure. As regards a Japanophobic motive for his intervening, we should like to have the opinion of the Russian plenipotentiaries as to whether, in the second stage, the President seemed more Russia's partisan than Japan's. —Ed. Nation.]

SALARIES.

To the Editor of The Nation:

Sir: I heartily endorse your comments on the impropriety of the large salaries and fees paid to Mr. Alexander, Mr. Depew, and others by the Equitable, but can you tell your readers why it is not equally improper to pay Mr. Morton $80,000 as salary? Mr. Alexander was an expert in insurance; Mr. Morton is not. Mr. Depew is a lawyer (more or less), and might be supposed to be able to give a legal opinion; not so Mr. Morton, and his record of violations of the law in his railroad work would not indicate that he would be "too scrupulous" in his methods if he could make large sums of money.

Yours truly, Geo. S. Wilson.

Chicago, September 9, 1905.

PRE-REVOLUTIONARY COMMITTEES OF CORRESPONDENCE.

To the Editor of The Nation:

Sir: In the issue of August 17, 1905 (p. 144), your reviewer of Mr. Kennedy's 'Journals of the House of Burgesses,' etc., refers to the resolutions of the Virginia Assembly of March 12, 1773, as the "appointment of the first committee of correspondence and inquiry appointed by any colony for 'correspondence and communication with our sister colonies.'" This is a wholly misleading statement. As early as October 18, 1764, the New York Assembly appointed a committee to correspond with the neighboring colonies with reference to the late acts of Parliament on the "trade of the northern colonies." Early in the year 1766 the Sons of Liberty in New York appointed a committee to correspond with the Sons of Liberty in the other colonies. Similar committees were appointed in New England, Pennsylvania, Maryland, and South Carolina, and for two months an active correspondence was kept up, the MS. records of which are still preserved. Finally, in 1769, the New York merchants appointed a committee to see to the enforcement of the non-importation association which they had signed the preceding year. Boston and Philadelphia and many other towns appointed similar committees, and from 1769 to 1770, when the association was modified, these committees kept up a more or less continuous correspondence.

The old idea that Sam Adams or the Virginia Assembly invented the correspondence committee, it appears is not dead yet, notwithstanding Mr. H. B. Dawson's careful treatment of the precise point in question many years ago ('Westchester County,' etc., p. 61, note). The truth is, that New York was hardly at any time without a correspondence committee (sometimes two), legally or extra-legally appointed, from 1764 to the end of the war. Doubtless the same is true of many other colonies.

Carl Becker.

Lawrence, Kansas, August 29, 1905.

[We had no intention of referring to events occurring prior to 1773, and this might have been more explicitly stated. Occasional committees previously appointed on matters of trade, or even on the Stamp Act, were not under consideration, but the statement made applied to the Committees of Correspondence, universally so called, and characterized by Jefferson as "committees of national correspondence." As to the origin of these committees, see Bancroft (ed. 1854, vol. vi., pp. 454 ff.), Frothingham (1872, pp. 279 ff.), and Virginia Historical Collections (vol. xi., 1892, pp. 5 ff.), where the matter is gone into very fully. Mr. Dawson says ('Westchester County, New York, during the American Revolution,' quarto ed. of 1886, p. 8, col. 2, note): "The repeal of that obnoxious statute [the Stamp Act] rendered that appointment inoperative." He dwells at great length on the meeting at Fraunces's Tavern on Monday, May 11, 1774; but this was fourteen months after the passage of the Virginia resolutions. Moreover, in both cases, these were popular meetings, and not a legislative assembly, as in Virginia.—Ed. Nation.]

THE ACCURACY OF ITALIAN SCHOLARS.

To the Editor of The Nation:

Sir: The note in a recent *Nation* in reference to Italian scholars (in the field

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of historical and archæological town study) "seeking no other reward than the consciousness of work well done," leads me to repay, to some extent, a long-deferred debt of gratitude to two Italian scholars in a field in which other nationalities have long been held to reign supreme. I refer to three geographical works: Prof. G. Garollo's 'Dizionario Geografico Universale,' and Dr. Ettore De Toni's 'Vocabolario di Pronuncia dei Principali Nomi Geografici Moderni,' and 'Repertorium Geographico-Polyglottum' (written ostensibly for the use of botanists, but of universal value).

I am, to be sure, familiar only with the first work, a condensed universal gazetteer in 16mo, with 100,000 titles covering all the countries of the globe, which for two years I have had occasion to consult almost daily, comparing its statements with those of similar works in other languages. During all that time I have never discovered a single error of fact in any of its descriptions, and my experience has been duplicated by that of a scholar (well known to you) whose right to speak with authority you will concede. He accords equal praise to the 'Vocabolario' and the 'Repertorium'—works displaying, like the 'Dizionario,' a wealth of learning as rare as are the self-denying industry and modesty brought to bear upon a task which lesser minds might have considered beneath them.

It is not well to generalize in judging nations, either by way of praise or blame, but I am tempted to regard these three admirable works as exemplifying the highest type of qualities displayed by Italian scholars in so many fields of research. And, by an interesting and pathetic coincidence, both Professor Garollo and Professor De Toni have adorned their works with dedications the tender sentiment of which reflects that extraordinary epigrammatic skill in condensing the language of grief and appreciation which we so often meet with in Italian inscriptions. Professor Garollo's is: "All' adorata memoria di mia moglie, Contessa Felicità. Marziani 'Il tuo pensiero, o santa, mi sostenne nel lungo lavoro;' " and Professor De Toni's "Alla santa memoria di mia madre e della mia bambina, che non si videro in terra, ora in terra ed in cielo congiunte, quest' umile lavoro, incominciato con letizia, due volte interrotto fra le lagrime, coll'animo sempre in angoscia offro."

Truly yours, GUSTAV POLLAK.

NEW YORK, September 8, 1905.

THE LATIN THESAURUS.

TO THE EDITOR OF THE NATION:

SIR: Your recent notice concerning the 'Thesaurus Linguæ Latinæ' calls for a slight corrigendum and an important addendum. Prof. F. Vollmer, having been elected to the chair left vacant by the retirement of Woelfflin, has *entirely* severed his connection with the Thesaurus, but the committee, in recognition of his past service and in order to avail itself of his long experience, co-opted him as a sixth member, the others being as heretofore the "Cultusminister" of Austria, von Hartel, chairman, and Professors Buecheler, Brugmann, Diels, Leo, and Woelfflin. Professor Vollmer's successor will be Dr. E. Lommatzsch of the University of Freiburg, a former member of the Thesaurus staff.

One of the chief obstacles to a more rapid progress of the Thesaurus was due to the difficulties encountered in the treatment of proper names. Thus, to mention only one of these, the letter B contained no fewer than 7,000 separate names to 1,000 appellatives. The committee, therefore, at its annual meeting in June, decided to relegate all "nomina propria" to an independent *Onomasticon Latinum*. Those already incorporated under A and B will be reissued as an initial volume of the *Onomasticon*.

This afterthought, involving, as it does, a somewhat radical departure from the original plan, will, however, bring about the completion of the herculean undertaking many years earlier than would otherwise have been possible; a prospect which will doubtless be welcomed by all Latin scholars, even though the bifurcation should eventually result in additional demands upon their at best none-too-plethoric purses.

Yours respectfully, A. G.

MUNICH, August 31, 1905.

AN ALLEGED PICTURE OF CHRIST IN CHINA.

TO THE EDITOR OF THE NATION:

SIR: I have just received to-day from London a copy of 'An Introduction to the History of Chinese Pictorial Art,' by Herbert A. Giles, Professor of Chinese in the University of Cambridge, and, to my astonishment, read at the end of the preface that the illustrations of the book "include an unpublished picture of Christ, which was probably inspired by Nestorian priests, and has been handed down, recut at intervals, from the seventh century." This illustration is on page 37, and is described on page 40 as a

"very curious woodcut, entitled 'Three in One,' consisting of a figure of Christ, a Nestorian priest kneeling at his feet with one hand upraised in benediction, and another priest standing behind. Nestorian Christianity soon disappeared from China, leaving the famous tablet in Si-ngan Fu as a witness that it had reached the Far East—an honor which must in future be shared by this unpretending picture, which contributes one more to the early portraits of Christ. Three Chinese characters to the left signify 'May not be rubbed—Sacred,' and were probably inserted at the instance of the Nestorian priests."

To prevent students of art from being led astray by this misinterpretation, and that it may not be further perpetuated in general works on the history of art, I take the liberty of making the following remarks. Mr. Giles is very careful not to state the source from which his "picture of Christ" is drawn; but I recognized at a glance that it is a copy from an engraving in a well-known book, 'Fang shih mo pu,' published in 1588. This is a very scarce book nowadays, but in Peking I secured a copy of it, which is now in the American Museum of Natural History. Its author was a famous manufacturer of Chinese ink-cakes, and published, for the benefit of his customers, an extensive series of woodcuts, reproductions of the engravings on the ink-cakes manufactured by him. The representation in the picture in question is a very well-known subject in Chinese art, and readily understood by every Chinaman. It is styled "Picture of the Three Saints," who are Confucius, Laotse, and Buddha. The underlying idea in the combination of these representatives of the three principal religions of China is to symbolize the close association of the three creeds in the minds of the people, which is the meaning of the phrase translated by Giles "Three in One." The personage taken by Giles for Christ is unmistakably the figure of Buddha, with the characteristic tonsure of the head, barefooted, and robed in the garb of an Indian monk—an exact copy of the well-known Buddha statues and paintings of India. In no representation of Christ is He pictured with a tonsure. The "kneeling Nestorian priest" of Mr. Giles is Laotse, who is not kneeling at all, but standing erect; and the other "Nestorian priest" behind him is Confucius. The expression "pu ko mo," the characters to the left of the picture, understood by Giles to mean "May not be rubbed—Sacred," is there merely to indicate that the cake of ink should not be rubbed, because of the sacredness of the subject represented on it; or, in other words, that this ink-cake is not for use as such, but should be regarded as a work of art.

Representations similar to this picture of the three saints are very frequent in Chinese and Japanese art, and are found also in temples in the form of sculptures. A splendid colored woodcut of this motive, after a painting by Masanobu Kanô (1453-90), is given in the fourth number of the *Kokka*, a Japanese journal devoted to art and archæology.

The original woodcut reproduced in Giles's book is not older than the middle of the sixteenth century. Without giving any reason or explanation, Mr. Giles attributes it to the end of the seventh century, and connects it with the name of a certain painter, Yen, of that period.

How a professor at the University of Cambridge could give out such an absurd interpretation of this picture, is incomprehensible; and the fact that a well-known publisher actually distributed broadcast an advertising circular trumpeting forth this purported discovery, lends a humorous color to the whole affair.

In his preface, Mr. Giles remarks that Professor Hirth of Columbia University some years ago projected a work in German which would have rendered the present volume superfluous. I am very happy to announce that Professor Hirth's book on Chinese painters, written in English, is in course of publication; and it is confidently hoped that, when it appears, it will prove Mr. Giles's prophecy to be correct.

BERTHOLD LAUFER.

NEW YORK, September 4, 1905.

"LOAN" AND "DOVE."

TO THE EDITOR OF THE NATION:

SIR: Anent the use of *loan* as a verb, discussed in your issue of August 31, let me call your attention to the fact that Mr. Edwin F. Mack, cashier of the Royal Trust Company Bank, Chicago, published in 1901 a pamphlet of 14 pages, entitled 'Money to "Loan."' In this pamphlet, privately printed, I suppose, Mr. Mack exhausts the question of *loan* as a verb; especially valuable are his statutory and judicial citations of the verb in this country.

Concerning *dove*, as preterite of *dive*, I

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believe that Longfellow used the form in the first edition of 'Hiawatha,' but subsequently changed it to *dived*.

J. M. HART.

CORNELL UNIVERSITY, September 6, 1905.

Notes.

Longmans, Green & Co. have nearly ready 'A Levantine Log-Book,' by Jerome Hart, illustrated photographically.

A Life of General W. T. Sherman, by Edward Robins, will be the next volume in the "American Crises Series," and will contain a chart of that general's marches and battles.

Messrs. Harper will be the American publishers of Mr. Theodore Watts-Dunton's new novel, 'Carniola,' and of a new Wessex Edition of Thomas Hardy's works in twenty volumes.

The Memoirs of the famous American court dentist in Paris, Dr. Thomas W. Evans, edited by a personal friend, Dr. Edward A. Crane, will be published during the present season by T. Fisher Unwin, London.

'Wessely's French-English Dictionary,' rewritten and enlarged by Edward Latham (London: Routledge; New York: Dutton), is of coat-pocket size, very compact and clearly printed. It is noticeably attentive to idiomatic phrases, and in this particular is likely to supplement any work of its class. It has lists of nouns in both genders which are apt to be mistaken in respect of gender (the masculine list consists wholly of nouns ending in *e* mute), and of the principal irregular verbs very fully set forth.

'Christus Liberator; An Outline Study of Africa,' by Miss Ellen C. Parsons (Macmillan), is the apt title of the fifth volume of a series intended to promote the study of missions—the other countries already treated being India, China, and Japan. Sir Harry Johnston furnishes an introductory sketch of the geography, races, and history of the Dark Continent, while the body of the book is devoted to an account of the rise and progress of Protestant missions in the several countries. The necessarily dry array of facts and statistics is enlivened by anecdotes and descriptions of native life. There are tables of important historical events and dates, a short bibliography, and a map showing the political divisions. We thus have a useful handbook, containing much information in a compact and readable form.

Dr. S. Margoliouth, the well-known English Arabist, publishes in the latest issue of the Journal of the Royal Asiatic Society an interesting account of the new Arabic translation of Homer's Iliad, prepared by Sulaiman al-Bistani, and published a few months ago by the Hilal Press of Cairo. The report of the Egypt Exploration Fund for 1903-1904 had already anticipated this work as "the literary event of the season," and Margoliouth's enthusiastic praise of it as completed is in full harmony with the above pronouncement. He declares that there is no doubt that a renaissance of Arabic literature is in progress, in which translations of the European classics will be an important factor. Bistani has produced a "work of art," vastly superior to Arabic renderings from the Greek in former ages by way of the Syriac. The translator began to make his version from French and English, but soon found himself compelled to learn Greek for his purpose, which he did from Jesuit missionaries. The translation is accompanied by a commentary, which consists largely of interesting, Arabic parallels to the Greek heroic age taken from the pre-Islamic period. Rather notably, the translator has employed ten different metres for different parts in accordance with their particular contents. The introduction shows that Bistani has carefully studied the "Homeric Question." He is an ultraconservative unitarian. The translation appears in one volume of 1,200 pages, accompanied by a series of illustrations, but costs one pound, which Margoliouth fears will interfere with its spread.

Paul Becker's 'Die Kämpfe um die akademische Freiheit einst und jetzt,' just published by A. Mieck in Prenzlau, discusses a subject of special interest in Germany at present, owing to the recent attempt of the Prussian Government to restrict academic freedom. Vigorous protests arose from professors and students in all parts of the Empire, and showed that the struggle may be renewed even in the twentieth century. The account of the origin and evolution of academic freedom forms one of the most interesting and important chapters in the history of modern culture. Halle was the first German university to free itself from the trammels of scholasticism and to regard the principle of intellectual liberty (*libertas philosophandi*) as its corner-stone. With its organization on this basis and its development in this direction the names of the jurist Christian Thomasius, the theologian and Oriental philologist August Hermann Francke, and the philosopher Christian von Wolf are intimately and worthily associated. Frederick the Great favored perfect freedom of instruction independently of religious belief, but, under his successor, Frederick William II., the Prussian Minister Wöllner issued in 1788 his notorious edict forbidding any teaching contrary to established creeds. In 1794 he went to Halle to enforce this decree, but the students smashed the windows of the hotel in which he lodged, and he deemed it prudent to leave for Berlin on the next stage. The influence of William von Humboldt as the real creator of the University of Berlin determined its character as a seat and centre of academic freedom. Becker's treatment of the subject is based on thorough research, of which the results are presented with clearness and conciseness, and deserves to be widely read.

We may also refer briefly to Prof. Dr. Ewald Horn's 'Akademische Freiheit: Historische-kritische Untersuchung und freimütige Betrachtung, nebst einem Anhange über studentische Ausschüsse' (Berlin: Trowitsch & Sohn). The author discusses academic freedom as a legal institution, and traces its historical development from the year 1158, when the Emperor Friedrich Barbarossa endowed the University of Bologna with special privileges in the liberty of teaching and learning as exercised and enjoyed by professors and students.

A larger number of candidates, 14,222, presented themselves at the Oxford local examinations this year than last, but fewer certificates, 9,732, were awarded. Of the girl candidates 21 were placed in the first class, 163 in the second, and 710 in the third, while 37 showed sufficient merit to receive certificates qualifying them for admission to the university degree of B.A. and B.Mus. In the examination generally there was a distinct improvement in religious knowledge, in English, and science.

The one-hundredth anniversary of the raising of Bavaria from an electorate to the rank of a kingdom will be celebrated by a general industrial, trade, and art exposition at Nuremberg, from May to October, 1906. The object is to give a complete view of all the resources, productions and industries of the kingdom. In addition to the numerous articles of manufacture for which Bavaria has a world-wide reputation, and the art department, which promises to be of peculiar interest, the Government will make collective exhibits of articles and appliances connected with military, educational, sanitary, and municipal institutions.

The Sixth International Congress for Applied Chemistry has been called to meet in Rome in the spring of 1906. The King of Italy has consented to be its patron. Professor Paternò di Sessa is chairman of the committee of arrangements, and Professor Villavecchia secretary. The preliminary report, just issued, states that the work will be done in eleven sections, and that the official languages of the Congress will be Italian, German, French and English. In addition to the sessions of the sections, there will be two plenary meetings.

It has now been decided not to publish the literary remains of Gaston Paris. Some time ago the Société Gaston Paris appointed a committee to examine them, consisting of three professors of the Sorbonne, Antoine Thomas, Morel-Fatio, and Mario Roque; it found that no one of the researches he had begun was completed, nor was it possible for others to complete them.

Comparatively little original literature in modern Japanese is worth the serious attention of foreigners, either in the author's text or in translation, but in the Transactions of the Asiatic Society of Japan (vol. xxxiii., Part I.), a "Modern Japanese Problem-Play" is sure to attract notice. The author, Dr. Kitasato, cousin of the famous bacteriologist, has already written dramas both in Japanese and in German, and some of his productions in the latter language have been acted on the boards of a theatre in Germany. Prof. Arthur Lloyd, besides furnishing a pleasing and luminous introduction, has translated the play, which is a drama in four acts. It illustrates strongly the conflict of legal and moral forces now going on in Japan, in which the rising individualism rebels against old communal oppression. In a society founded on ancestor worship (which in Japan is not indigenous but borrowed from China), the deficiencies of blood are made up by the adoption of sons or daughters from other families. Hence, marriage is necessarily an arrangement made by parents. Besides the degeneration of ancestor worship into pure formalism when carried on by those who have merely the name without the blood, there are other grave objections to the system. In the face of modern civilization, it seems (at least in many details) little short of ridiculous or even absurd, not only to educated young persons but to

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all reformers of the new mind. Though lacking in dramatic incidents, making it perhaps unsuitable for the stage, this piece, with the introduction, is a very valuable addition to literature. In the same number of the Transactions, Prof. E. W. Clement furnishes a paper on "British Seamen and Mito Samurai in 1824," with a sailor's sketches. It shows, incidentally, the frequency, at that period, of the visits of English, and more particularly American, whalers, and the prevalence in all the Japanese interviews with foreign visitors and waifs of the suspicious fear that the only object of Occidentals in the waters of Japan was espionage with a view to conquest.

—The September *Atlantic* brings to light an essay entitled "A Theory of Poetry," presented by Henry Timrod at Columbia, South Carolina, on some public occasion during the winter of 1863-64 and kept in manuscript for thirty-five years by the lady whom the author afterwards married. Of the essay itself it must be said that the title is somewhat misleading, since the presentation of a complete and clearly delimited theory is scarcely attempted. It does credit to the young Carolinian's breadth of view, however. Agnes Repplier contributes another of her amusing stories of girl life in the convent school. We are glad to see these lifelike sketches announced for publication in book form. They bring out forcibly the old but readily forgotten truth that human nature in its fundamental traits is very much the same, no matter what the social or religious garb under which it masquerades.

—*Scribner's* opens with a paper by William T. Hornaday, on "Heads and Horns," finely illustrated from his own well-chosen collection. As a naturalist keenly interested in the preservation of the various forms of wild animal life, he of course deprecates horn-collecting as a mere "fad" or for commercial purposes. The first of a series of extracts from the letters and diaries of George Bancroft appears in this issue, edited by M. A. DeWolfe Howe. The extracts cover Mr. Bancroft's student days, and are filled with interesting comment on the prominent representatives of German scholarship whom it was his good fortune to meet, including Goethe, Wolf, Schleiermacher, Humboldt, Blumenbach, Gauss, Savigny, and Ritter, the latter giving him a very appreciative estimate of Madame de Staël as a woman of the highest moral character, heartily interested in every good cause, lavish in her private charities, an enthusiastic advocate of the highest ideals of parental love and maternal duty, an excellent housekeeper in her own home, though deficient in taste in matters of personal adornment, and liable to be misunderstood because of a certain masculinity of manner and a disregard for the strict conventions of society. The highest admiration is expressed for the great mental power and vast erudition of Wolf, but the Puritan morals of the young student call forth sharp censure of the eminent scholar's moral defects, his vanity and his laziness. Goethe's flaws in character and bearing also come in for censure, and, "indeed, all the German professors and men of letters are horribly dirty fellows in their dress and manners." To be just to the young critic, however, he finds himself wondering how he can mind defects of dress in the presence of so many evident marks of greatness as Goethe bore about him. Thomas F. Millard continues his efforts to apply the brakes to the rapidly flying wheels of pro-Japanese enthusiasm, dealing in this number with the financial dangers which loom up in the path of the victors, despite their success in the field. In brief, he thinks Japan has staked her all in a great gambling venture, in which every one of various chances must turn in her favor to insure success. But he admits that "the nerve to play the game is not lacking."

—The Italian Humanists from Petrarch to Bembo are so little known that a series of lectures on them will be welcomed by all who appreciate the historical importance of their work. It was very natural that Dr. Sandys, whose 'History of Classical Scholarship to the End of the Middle Ages' (1903) closes with the thirteenth century, should have selected this theme when invited to deliver a series of lectures at Harvard on the Lane foundation. The seven chapters of his 'Harvard Lectures on the Revival of Learning' (Macmillan) relate respectively to "Petrarch and Boccaccio," "The Age of Discoveries," "Theory and Practice of Education," "The Academies of Florence, Venice, Naples, and Rome," "The Homes of Humanism," "The History of Ciceronianism," and, finally, "The Study of Greek." Dr. Sandys's method of treating his theme is the same as that adopted in his 'History of Classical Scholarship,' a method wholly alien to that of his chief predecessors, Voigt, Burckhardt, Geiger, and Symonds. He never ventures to philosophize; he is safely statistical throughout, although he occasionally relieves the extreme aridity of his dates and data by rather outworn oratorical expedients. The chapters on the hunt for manuscripts of the classics and on Ciceronianism will be read rather more patiently than the rest of the little volume. Dr. Sandys cannot bear to omit a name; consequently, Codrus Urceus, Michael Apostolius, Janus Lascaris, and dozens of other insignificant persons must be briefly introduced to the reader who is impatient to hear more of Chrysolorus or Valla. There is no word of the significance of the Revival of Learning in the development of the Western world, no tolerably adequate picture of the spirit and ambitions of a single scholar. It is a sad pity that so much patient investigation should be so little clarified by a sense of proportion and historic insight.

—The Hon. Frederick Leveson Gower is of a well-known family: one of his namesakes (they all seem to use the two names without the hyphen) was celebrated in the 'Ingoldsby Legends.' This one, a nephew of the Duke of Devonshire and brother of Lord Granville, was in Parliament for over thirty years, and has been in touch with men, women, and things British for twice as long. At the age of eighty-six he concluded to write out his reminiscences, for the reason which determined Charles Wesley to marry at forty—that, if the thing were to be done at all, it had better be done now. Conscious of failing memory, and able to give only "a disconnected account," he sensibly steers clear of politics, and confines his recital to "social gossip," wherein "some inaccuracies do not signify." With small pretensions to wit or learning, he shows a clean and level mind, a kindly temper, and a lack of "bounce" which might disarm hostile criticism; his remarks on several more brilliant brethren whom he admired indicate that mental balance is high in his scheme of virtues. His 'Bygone Years' (Dutton) is not a momentous book—he calls it "rambling patchwork ill put together"; but it is passably readable. If it lacks the spice which scandal and self-assertion give to some more popular collections than this is likely to be, a few of its anecdotes are already going the rounds—as that of Motley's dinner party being spoiled by Lady Waldegrave's avoidance of the Turk, and of Jowett's alarm when a young lady asked him to "marry" her, and relief on finding that he was wanted only to officiate. Carlyle's estimate of Mrs. Stowe (p. 103) as "a poor foolish woman who wrote a book of wretched trash called 'Uncle Tom's Cabin'" may have been quoted before now, and so perhaps may Tennyson's wish (p. 304) that the Irish were all "at the bottom of the sea," and Bishop Wilberforce's (p. 301) for Pius IX.'s death, since, "if his life be prolonged, he will make my brother-in-law Manning a cardinal, which will be bad for him and bad for other people"; but these amenities were uttered in Mr. Gower's presence. His impression that Dickens and Thackeray, though professing to be friends, did not care much for one another, and his remark on Gladstone as an "engrossed" reader, are not wholly new; his detection of Matthew Arnold at a solitary and expensive dinner in Paris is mentioned in Arnold's letters. More notable are Lowell's differences (at Mr. Gower's house) with John Bright "as to the correct use of words," and with Gladstone as to "his American fellow-subjects" (pp. 292-3). On pages 298-9 are preserved some complimentary and jocose verses sent by Lowell to his host, which, the poet said afterwards, his correspondent "ought to have put in the waste-basket." Browning, we read, was obnoxiously boisterous at table. There are items galore about the Hollands, Lady Blessington, Sir Henry Bulwer, and other eminences; and since many like this kind of book, this is the kind of book they will like. The proofreader should have corrected the punctuation of the line unhappily given on page viii. as "I give thee all I can, no more."

—Germany at last has her 'Who's Who'—'Wer Ist's? Unsere Zeitgenossen' (Leipzig: H. A. Ludwik Degener; New York: Lemcke & Buechner). It follows the British example in reaching out beyond Germany, as the names of Houssaye, Chilovi, Goldwin Smith, Carnegie, Witte, etc., show. There is in the preface, however, no hint of the criterion employed, and in the case of the United States the selection seems eminently capricious. Our college presidents, Hadley, Woodrow Wilson, E. F. Smith, Harper, and Jordan are unaccompanied by Eliot or Butler, R. Swain Gifford is unattended by Lafarge or St. Gaudens. We meet with Professors John Dewey and Calvin M. Woodward, but not with Goodwin or Gildersleeve. Neither the poets Gilder and Woodberry, nor novelists James and Howells, nor savants Newcomb and Langley, nor historians

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J. F. Rhodes and H. C. Lea, nor statesmen Cleveland, Roosevelt, Lodge, Taft, are "our contemporaries" in Herr Degener's view. We do not complain of this, regarding even the American names included as intruders in a German onomasticon; but the assortment illustrates once more the mistaken policy of foreign cyclopædic works in conducting an American department without American editorial oversight. For the German part, certainly, we can only be thankful. The work is printed clearly if compactly in Roman letter; the biographical notices are constructed on a scheme ensuring uniformity and brevity, and have been furnished or revised by the subjects themselves. The alphabetical list is preceded by some convenient national and foreign statistics, and is followed by a collection of German and Austrian pseudonyms, and by a necrology for the period of passing through the press. So a hearty welcome to 'Wer ist's?'

THAYER'S HISTORY OF VENICE.

A Short History of Venice. By William Roscoe Thayer. The Macmillan Co. 1905.

In one small volume, which the active reader will assimilate during a single day, Mr. Thayer endeavors to interpret the spirit of Venice. It is true that others have made the same attempt under a different form. Ruskin, for example, has devoted numerous volumes and an effective eloquence to the task of showing how Venetian art expresses the aspirations and magnificence of a great community. But with all his profusion of detail and diffuseness of comment, he considers only one aspect of the civic life, or, if he brings in religion and politics, it is because they supply spiritual pabulum for the architect and the painter. Mr. Thayer has something of the Ruskinian purpose, though his methods and materials are so different. The form of an historical narrative he adopts because in no other way can the evolution of a whole community be traced. But he would not thank any one who styled him an annalist. To indicate the phases of a secular process, to depict the heroic personality, to expound the physiology of the state rather than its anatomy, and to furnish just standards of comparison—these, it is clear, are Mr. Thayer's main objects. His book, from being very downright, is of a type to invite or even challenge criticism, but it can leave one with little doubt regarding the author's attitude towards historiography.

We shall devote no portion of our space to remarks upon the splendor of the theme, since the superb individuality of Venice and her achievement in commerce, politics, and art justify the most minute research, and offer extenuation for the most rapturous panegyric. Occasionally it does happen that some writer of consequence confesses to a sense of disappointment at the physical aspect of the town, and inveighs against it as Gibbon did when, in one of his letters, he styled the canals mere stinking ditches. The modern tourist, however, even when most sordid, seldom fails to react when in Venice or in the Bernese Oberland; while for the historian, the Piazza of San Marco becomes an increasingly vital spot as more is known of the relations between East and West during the Middle Ages, and of the part which the Republic had in the life of Europe from the War of Chioggia to the seventeenth century. Assuming that one's appreciation of Venetian greatness must be keen, the real issues centre in degree, in scale, in relationship. The old question of Venice versus Florence which has been agitated with such copious waste of ink, Mr. Thayer leaves wholly aside, and his index contains only three slight references to the city of the Arno. In searching for a touchstone he goes quite beyond the range of city life, whether in Italy or the north, and boldly places Venice side by side with Empire and Papacy.

"The Papacy, the Empire, and the Venetian Republic were three independent institutions which rose out of the chaos into which the ruin of Rome plunged the ancient world. Church and Empire claimed to be universal; Venice was perforce local. Lacking the incalculable advantage which its religious pretensions gave the Church, or the advantage which the Empire drew from its attempt to revive magnificent traditions, Venice served civilization not less truly than they. Her vitality was as durable as theirs; her achievements not less splendid.

Here we have a passage which is of capital importance in helping us to grasp Mr. Thayer's conception of Venetian history as related to the whole scheme of European progress. Following out the details of this comparison, it is obvious that Venice performed her most signal function in maintaining a commercial bond between East and West, with the inevitable result of stimulating culture through human intercourse. When the Church was enforcing uniformity of dogma at the point of the sword, Venice was being brought to a mood of toleration by the exigencies of maritime trade and an expansion of outlook which accompanied the growth of her international interests. The Empire comes into this little group of institutions as hardly more than a *tertium quid*, but Mr. Thayer has such deep convictions regarding the Papacy that these assume a prominent place in his book. To us he seems not at his best when writing about the Holy See. It is doubtless a mere matter of opinion or of taste, but we must confess to have found a good many of his phrases against the Curia overloaded with invective, while in one case at least he rather goes out of his way to pour contempt upon the Church of England. After calling the Papacy the "worldliest of mediæval states and the most irreligious," he proceeds in the same paragraph to say of Venice: "She saw England cringing in the thirteenth century before the Roman legate, and shaking off the Roman shackles in the sixteenth century only to substitute for them an emasculate and disingenuous form of Romanism." If Mr. Thayer refers in the first part of this sentence to John and Pandulf, it will be remembered that the cringing was done by a king whom the English hated; and, as for the second part, it would be interesting to have had upon it the observations, we will not say of Lightfoot and Westcott, but of Creighton and Stubbs. We cannot quarrel with Mr. Thayer for using strong language or for expressing his opinions in his own way, but we doubt whether historians at large will consider his numerous castigations of the Roman Church to be the most telling feature of the present work. And when he says: "Pope Alexander VI. most nearly embodied absolute wickedness of any monster in the annals of human depravity," we fear he has by no means plumbed the depths of the abyss.

We were led into this digression from the main theme by Mr. Thayer's love of direct, unqualified utterance, a trait which sometimes makes him generalize rather sweepingly on subjects that lie outside the life and thought of Venice. We should, however, convey a false impression of this vigorous and animated essay were we to let the foregoing remarks assume a more than incidental character. Even those who, like ourselves, find isolated passages too highly colored for their taste, may well turn in a mood of warm appreciation to the essential portions of the work. A writer less permeated by the spirit of Venetian culture might have been content to correct a long series of popular misapprehensions regarding the political methods of the Republic and the subjection by its sons of public honor to business considerations; but such a partial or negative treatment of his great theme is not for Mr. Thayer. With an enthusiasm begotten of active sympathy with the enlightened yet serious humanism of Venice as she was in her best days, he seeks to portray the ideal which prompted her effort and glorified her attainment. "Her decadence offers nothing peculiar to her; whereas her growth and prime were truly characteristic. By these she should be judged; just as the greatness of Imperial Rome should be judged by the achievements of Julius and Augustus and the Antonines, and not by the failures of the Valentinians." Mr. Thayer answers detractors like Daru and the enemies of oligarchy; but less in detail than by disclosing the causes of that authentic grandeur which was so long enjoyed by a unique State.

For the world at large, Venetian history begins in the era of the Crusades and closes with the death of Titian. Mr. Thayer, taking a broader view, follows each stage of its evolution with unabated interest. In his eyes the period which precedes the Crusades is hallowed by the struggles of the islanders for independence; while after the death of Titian come Sarpi's contest with the Papal Court, the Candian war, and the exploits of Francesco Morosini in the Morea. Most writers working within the limits of one small volume would think it a proper expedient to treat the day of small things in a rapid prologue and to dismiss the two centuries of decline in a still briefer epilogue. For purposes of picturesqueness alone this method of approach ought perhaps to answer, but Mr. Thayer does not look at Venice from the outside as one who would exploit her history by turning it into a series of brilliant pictures. He works from the inside, following an organic conception, and seeking at every point to interpret rather than to describe. The age of splendor naturally assumes larger proportions than the strife with Pepin or the era of the Badoeri, but every chapter shows signs of the most careful modelling.

When we advance to the heart of the subject and ask under what form Mr. Thayer sets forth the distinctive features of Venetian life and genius, the discussion grows complex, for though Venice is so characteristic as to be unique, the elements which entered into her greatness cannot be formulated in any single phrase, or set of phrases. Her isolation, maintained amid the most widely ramified relations with both East

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and West; the piety which reared San Marco, coexisting with a patriotism of such intensity that she could say, "Venetians first, Christians afterward"; the keenness of her business instinct, which at the same time did not kill her passion for beauty; her breadth of outlook, accompanied by a degree of espionage that often interfered with the efficiency of her political leaders and her generals in the field; her pride of spirit and the subtlety of her diplomacy—these and many more contrasts are bound to catch the notice of every careful observer, and to demand explanation before a final judgment can be formed. In his preface and at intervals during the progress of his narrative, Mr. Thayer gives us glimpses of what Venice means to him as a political theorist, as a moral philosopher, and as a lover of the fine arts, but it is only in his concluding pages that he attempts to coördinate all these manifold impressions into a single epigraph:

"Venice," he says, "proclaimed the joy of life—the glow of health, the exhilaration of conquest, the sweetness of prosperity, the confidence which comes with mastery. Was it not well that once in recorded history one nation should dare to proclaim that life on earth is passing good? There is no danger that races or men will be long allowed to forget the transitoriness of the human lot, or its horrors and failures and bereavements. . . . But to transmute wealth and power into joy, to live grandly, as if the gods had not merely lent for an hour, but had given for eternity, bespeaks great character. Joy is so much rarer than virtue; so very rare among the powerful and the very rich!"

A good deal of this has been expressed with much terseness by De Commynes, who saw Venice at the height of her magnificence. Writing of her as she was thirteen years before the League of Cambrai, he calls her the "most triumphant city in the world." Triumphant and joyous she undoubtedly was during the best years of the Renaissance, beyond all parallel among the towns of Europe. And though at last the element represented by mere pleasure became too large in the scheme of civic existence, the frank humanism of the men who most perfectly expressed her genius was marred by neither profanity nor bravado. "The Venetians," says Mr. Thayer, "revered the human, and simply magnified it in order to attain the fittest incarnation of the heavenly. They shunned other-worldliness, for to them this life was the great reality. . . . After making what deductions we will for the claims of pride and glory, and for the enticements of luxury, we must realize that the Venetian painters glorified the human as the highest revelation of the divine."

"Vivete lieti!" exclaimed the dying Bandello, who was not a Venetian, but yet a true son of the Renaissance. The injunction to live joyously is the watchword of a movement which from Naples to Milan swept through every centre of culture in the whole peninsula. That Venice had a monopoly of humanistic enthusiasm, Mr. Thayer does not imply; but the mood which Lorenzo de' Medici expresses in his lyrics and Bandello in his novels, the Venetians realized more truly and raised to a higher plane. The nobler spirits of Tuscany and Umbria were never genuine humanists, however strongly they may have reacted to the intellectual side of the classical revival. The Venetians alone accepted without misgiving or reserve the pleasure which comes from the exercise of brilliant faculties seeking to make life yield its fullest measure of warmth and beauty. According to Ruskin, no true critic can fail to perceive that the religion of Angelico is genuine, while the religion of Titian is assumed. In this case Mr. Thayer's form of statement would be very different, for to him Titian's art is perfectly sincere, and fraught with an inspiration which is none the less genuine because its source is in the splendor of the world we see.

We have singled out this one subject partly because in any case it would furnish a crucial instance, but more particularly because Mr. Thayer makes Venetian achievement lead up to and culminate in the works of Titian and Tintoret. "To the painting of Venice," he says, "we must turn if we would see the truest expression of the genius of a race which had known how to overcome incredible physical difficulties, had conquered its enemies, and had risen naturally to a magnificent and balanced scale of life. That expression, in its Color, its Reality, and its Beauty, remains one of the most precious revelations of Art, a legacy such as only Greece has bequeathed for the joy and exaltation of mankind." To say this of Venetian art in the Cinquecento is to place the Venice of the Renaissance before the Venice of the later Middle Ages. There are those who think that the brightest era in the annals of the Republic had closed before the dawn of the fifteenth century. With the outlook towards life which such a view involves, Mr. Thayer is unable to sympathize, and to him, as we have seen, Venice is above all else dear for her refusal to admit that mankind should make its present habitation a vale of tears. Not only does the volume take its general tone from this conception, but its details show how carefully the perspective has been adjusted to set a central idea in high relief.

Mr. Thayer, besides his wide acquaintance with recent literature from Romanin to Hazlitt, is a student of Venetian history at first-hand, and the breadth of his reading in other fields is attested by copious illustrations and comparisons. It would not be impossible to make up an unimportant list of slips, but the more numerous of these affect the form rather than the substance of the statement. A few, however, need correction—for example, the reference to Robert Guiscard as the founder of the Norman Kingdom of Sicily, who thence proceeded to Italy, and the passage about Nelson's return from the West Indies to Abukir Bay. We should say nothing at all about the presence of petty inaccuracies, were it not that Mr. Thayer's willingness to express an unhesitating opinion tends to accentuate minor misstatements of fact.

In conclusion, we must relegate small cavils to the background, and speak with warm recognition of the skill, discernment, and idealism which mark this book. So far as essentials are concerned, Mr. Thayer has succeeded in compassing his object. Besides freeing the general reader from many misapprehensions about the political and social structure of the Republic, he has written with sincere eloquence of the nobler Venice, whose painters and patricians "lived grandly, as if the gods had not merely lent for an hour, but had given for eternity."

THE PROGRESS AND POLICY OF FRANCE IN NORTH AFRICA.

La France en Afrique. Par le Commandant Edmond Ferry. Paris: Armand Colin. 1905.

This little volume takes for its motto a declaration made in 1904 by the French Minister for Foreign Affairs (then M. Delcassé): "C'est avant tout par son empire africain que la France est assurée de demeurer une puissance mondiale." It is written to show what France is doing, what she ought to do, and what results she may attain in North Central Africa, where she has now acquired a nominal control over a vast region stretching south from her possessions in Algeria and Tunis to beyond the Niger, and as far as Lake Tchad on the southeast, and Senegal on the southwest. The author has himself travelled through the southern part of this region, from Senegal eastwards towards the Sudan, and gives some graphic pictures of it, especially of Timbuctu. He is a clear-headed and thoughtful man, who writes with much point and in a measured, sensible, unrhetorical way. Though patriotically anxious to extend and consolidate his country's power in these new territories of hers, and duly suspicious of English designs, he perceives the difficulties in the way, and he outlines a policy which is moderate and prudent compared with much that comes from the Expansionist school in France; in Germany, and in England. The book seems to have been written before the recent agreement (1904) between France and England relating to Morocco and Egypt, and published before the action taken in the Morocco matter in the spring of the present year by Germany—an action which has, of course, seriously complicated the situation, and may retard the forward movement of France.

Commandant Ferry begins with a very instructive description of the policy pursued towards Islam by Napoleon Bonaparte when he entered and occupied Egypt. Every one knows that he tried to conciliate the Mussulmans of that country by putting forward France as the friend and protectress of their religion, and went almost to the length of professing himself a convert to it. Here we are given a good many curious details showing how vigorously, ingeniously, and skilfully he carried out his idea of enlisting Mohammedan sentiment on the side of France against England and Russia on the one hand and against the Turks, who claimed suzerainty over Egypt, on the other. He proclaimed the superior sanctity of Cairo and its mosques and its learned men to those of any other Mussulman city, except, of course, the two preëminently sacred cities of Mecca and Medina. He played off Mecca against Stambul, the Shereef of Mecca against the Sultan—a policy which it has often been suggested to the English that they should follow in their quarrel with the Turks, but which they are apparently afraid to venture on. Napoleon, busy as he was, held long discussions with Sheykhs and Muftis over the interpretation of the Koran and the precepts of the Sacred Law. When he defeated the Turks at the battle of Mount Tabor, in Syria, he sent the captured standards to be hung up in the mosques at Cairo. This policy attained a considerable success, and would doubtless have done much to strengthen the hold of

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France upon Egypt had it been possible for her to remain there. But Napoleon himself, seeing the chances which the weakness of the Directory gave him at home, decamped hastily from Egypt. The lieutenants whom he left behind were not capable of carrying out his ideas; Kléber was too harsh, Menou too indulgent, and presently Kléber was murdered, and the English, whose fleet had kept Egypt isolated from France, defeated the French army at Abukir. Egypt was lost to France; and, after many vicissitudes, it has now practically passed under the dominion of England. Our author dwells upon all these matters for the sake of showing that the policy of Napoleon is the policy which France ought to resume to-day; that it is by posing as the friend of Islam, willing to respect its sacred places, its usages, its holy men, that she ought to conciliate the fierce nomads of the Sahara and the blacks of the Western Sudan whom she now counts among her subjects.

This leads him to a long account of the actual state of affairs in the regions which lie between Algeria and Morocco on the north, and Lake Tchad and the Niger on the south. Nearly the whole of this vast space is desert, and most of it hopeless and irreclaimable desert; a desert in which oases and even wells of half-bitter water are so few that camel caravans do not attempt to cross it. It is inhabited by tribes mostly nomadic, some akin to the Berbers of Morocco and Algeria, some belonging to the race, probably itself a branch of the Berber stock, which we call Tuariks or (as M. Ferry spells the word) Touaregs. They are few in number for so huge a space, perhaps not two hundred thousand in all, but they are fierce fighters, the Tuariks especially. They live for and by plunder, they are easily accessible to the influence of Mussulman preachers. These tribes infest the caravan routes and make incessant raids upon the agricultural negro population of northwestern Nigritia, round and all the way east from Timbuctu. The first question for France is how to deal with them. Is it worth while to try to reduce them to submission by a general assault upon the oases where some dwell and to which the rest resort? Ought a railway to be constructed across the Sahara from southern Algeria, say from Biskra on the edge of the desert, to Timbuctu or some point half way between the middle Niger and Lake Tchad? Questions like these are always presenting themselves to the Germans and the English in the parts of tropical Africa which they have occupied. Although, fortunately for the United States, the Philippines are accessible all along the coast, questions not altogether dissimilar present themselves in Luzon and Mindanao also. M. Ferry answers in a reasonable way. He assumes that France, having gone to North Central Africa and claimed, not only its habitable lands but the Sahara also, as within her sphere, must stay there and ultimately establish order. She has, as they say nowadays, "a civilizing mission." Whether in the case either of France or of Germany or of England the game is worth the candle—that is quite another question. France has come, France will remain. But M. Ferry points out that the trade of these regions is insignificant, and what there is of it will come out much more cheaply from Senegal than by caravans across the desert. There is a little gum; there are ostrich feathers; there may be minerals. All these are better sent to Europe by sea; and by sea also must European goods come in. Accordingly, apart altogether from the engineering difficulties, he rejects the notion of a trans-Sahara railroad, because its expense would be utterly disproportionate to any traffic it could carry. Troops, also, are better sent in by sea, though in fact France polices these countries and conducts her punitive expeditions by native troops, raised on the spot and led by French officers. Nor does our author advocate any large forward movement to subdue Berber Moors and Tuariks. He falls back upon the Napoleonic policy of appeasing the religious sentiments of the people by professing friendliness to Islam, and by getting hold of the "holy men" and heads of the various orders which are established here and there over these countries and have great power over the people. Something may be done by following up and punishing predatory attacks. Even more may be done by seizing points of importance, and controlling both the wells and the supply of millet, the grain on which the natives support their precarious lives. Such measures are in his view essential not only for the protection of the settled black population, now comparatively obedient—a population partly fetishistic heathen, partly fanatical Mohammedans—but also in order to facilitate French designs on Morocco. It is from the Desert on the south that the troubles of Algeria largely come, because raiders or rebels escaped from French territory into the trackless regions where it was hard to follow them. So, too, if Morocco is to be pacified and rendered submissive to French influence, she must be girdled in on the south by French posts and made to feel French pressure on every side. France will have a troublesome task if she perseveres in her plans for the permeation and ultimate reduction of Morocco; nor is it yet clear how far Germany will permit this process to go. But M. Ferry is right in thinking that to cut off the Moors of the Atlas from the tribes of the Desert will make that task easier, if the French are willing to spend the money that will be needed for so tedious a process.

A short chapter deals with the future of Tripoli and its Hinterland, a region part of which was fertile, populous, and prosperous in Roman times, though now there is only a sparse population along the shore and a few nomads in the interior. The Turks have strengthened their hold on the coast and planted garrisons as far inland as Ghadames and Ghat. But the Turkish Empire will break up, some day, not improbably within the next half-century, and then who will get Tripoli? Italy has long wished for it, and has already the bulk of the shipping trade. M. Ferry is good enough to say she may have it—that is, she may have the coast regions. But he will not let her have Ghadames, conceiving that the routes which lead through that oasis and Ghat are so important to France, as the holder of Tunis on the northwest and of the central Sudan far away to the south, that she must not let them pass to other hands.

Tripoli suggests the Senussi, that singular Mussulman brotherhood about which we have heard so much during the last thirty years, and still know so little. Our author has not much that is new to tell us. He believes that this sect or order, founded by the Sheykh Si Muhamad ben Ali Senussi about 1830, still continues to extend its influence over all North Africa, west of Egypt. He recognizes that it is hostile to the Turks and hated by them, being in their view both heretical and schismatic. He tells us that the Senussi have done much to improve the material condition of the districts they dominate. They dig wells, create irrigation works, increase the cultivable area, recalling in this respect the services rendered to Utah and Idaho by the Mormons. In his opinion, they are not so violently fanatical and so dangerous to France as has been generally believed; nor does he despair of repeating with them that Napoleonic policy to which he constantly reverts, of using the internal dissensions of Islam to weaken its collective resistance to European progress. Use one sect against another; set the Senussi against the Turks as Napoleon set Cairo and Mecca against Constantinople. A general declaration of war against the Senussi would be premature and therefore stupid. Tact and craft may prevent them from barring the path of a Power professing itself friendly to Mussulmans and reserving its hostility for the pretended Khalif of Stambul.

The last chapter of the book (for the souvenirs of the author's journeys along the upper course of the Niger are relegated to an appendix) deals with the "*action civilisatrice*" proper to be followed by France in Africa. It describes the condition of the negro races which have passed under her dominion, their ignorance and superstition and timidity, their subjection to the rule of custom, their indolence, their simplicity, their kindliness and hospitality, but also their mental backwardness and their savagery when excited. Tracing the picture of native life with no unsympathetic hand, M. Ferry concludes that on the whole European rule has been a boon to the peoples which have now passed under it. It has stopped slave raiding, it has mitigated slavery, it has put an end to the cruel invasions beginning with general massacre and ending with famine, the result of devastation, which from time immemorial has swept across these unlucky countries. He concludes that whatever Count Tolstoy may say against it, civilization does more good than harm, and gives more chances of happiness to the natives of barbarous Africa than they possessed in their primitive condition.

The Growth of the Manor. By Dr. P. Vinogradoff, M.A., Hon. D.C.L., etc. London; Swan Sonnenschein & Co.; New York: The Macmillan Co. 1905.

In this volume Professor Vinogradoff attempts to take stock of recent special investigations of early social and economic conditions in England. Of late years Maitland and Pollock have been disclosing important facts in early English law; Round has been extracting the statistical significance of Domesday; and Seebohm has bent his scrutiny upon early Celtic institutions. When Vinogradoff in turn comes to add his contribution to this accumulating mass, it is not surprising that he finds the situation

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vastly altered since 1892, when he appeared as the protagonist of the free village community. In 1892, investigators of early English economic conditions were divided into two camps. The one supported the traditional view that Anglo-Saxon settlements in England consisted originally of village communities composed of free men who tilled the land, which was held in common. The other subscribed to the view of Seebohm, who in 1883 had advanced the thesis that English social history began with "communities in serfdom under a manorial lord." More than a decade after publishing his 'Villainage in England,' Professor Vinagradoff finds himself called upon to harmonize the "clash of opinions and arguments," and to present a sketch of the growth of the manor which will be intelligible to the student of general history. The need for such a sketch was sore; but how far the author has succeeded in his double purpose of mediating between opposing views, and of creating a readily understood outline of manorial development, is very much of an open question.

He divides his study into three main subdivisions—the Pre-English Period, the Old English Period, and the Feudal Period, giving about three hundred pages to the text and almost a hundred to the notes. As regards the first, or Pre-English period, the verdict rendered must be, on the whole, unfavorable. The facts cited relative to Celtic arrangements are too few, scanty, and disconnected to afford any real historical basis for manorial origins. Analogical dubiety is an uncertain foundation for an historian. There is practically no age or people that could not thus be made the focus of a great many erudite pages. Collect all hints from monuments of the epoch, collate everything known of similar races and times, mix freely a large amount of probable speculation, and it would not be impossible to write a substantial volume on Palæolithic Jurisprudence. Something of the same taint attaches to the treatment of the Roman occupation. The Romanizing influence is "guessed down." For the widespread prevalence of the open-field system there "seems to be hardly any other explanation . . . than . . . . that the influence of Rome went to further the economic development of these parts without altering the fundamental cast of extensive husbandry and communalistic arrangements in the occupation and distribution of land" (p. 67).

Professor Vinogradoff is occasionally given to transmuting unconsciously a statement that began in the potential mood to the same proposition in the indicative. An instance is afforded on page 70. An administrative procedure which "may be even supposed" to have been "convenient" becomes, five or six lines lower down, a device by which Roman administrators of colonial districts "*were able*" (*sic*) to escape certain annoyances in the treatment of "the population of backwoods and pastoral tracts." In his delineation of this obscure period Professor Vinogradoff's conclusions remind one of a description of Sir Robert Peel's speeches in the House of Commons—"they have no stays." And yet, unlike Cardinal Newman's safe theologian whose mistiness was "the mother of wisdom," our author's mistiness is the child of erudition. He knows so much that he will not keep absolutely quiet in a dark place; and he knows *too much* to enunciate any important proposition in this nebulous domain without guarding himself immediately thereafter "from being supposed to exclude the contradictory."

Undeniably incapacitated as Professor Vinogradoff is through the very fulness of his historical knowledge from giving in sharp outline an account of the growth of the manor acceptable to the general student of history, our author's intrinsic excellence appears in the treatment of the two later periods of manorial history. Experience has convinced us that the best way to follow Vinogradoff is to read first the concluding summary given at the end of each chapter. With that synopsis well in mind, the details in their order may well prove enlightening and instructive. It is really curious how our historian almost invariably excludes every specific date from the text. He evidently hates to tie himself down to anything which will take the plasticity out of his material. Except in negative criticism he has, if not a horror of, at least a very pronounced distaste for, categorical statement. The final paragraph of the second part of the work (p. 235) is characteristic: "On the whole, we are, perhaps (*sic*), warranted to conclude, firstly, that the manorial system arises at the end of the Old English period mainly in consequence of the subjection of a laboring population of free descent to a military and capitalistic class, and, secondly, that the personal authority of the lord of the manor is gradually gaining the mastery over a rural community of ancient and independent growth."

The communal element in the manor Vinogradoff traces to the original tendency of the Teutonic invaders to organize on a quasi-tribal system of settlement in *túns* or villages (p. 150, *sq.*). But this original settlement, while it had communal elements, was far from an early agrarian communism. To it neither the Roman conception of a corporation nor the modern conception of a joint-stock company is applicable (p. 324, *sq.*).

"The fabric . . . of the township community is substantially organic. It grows and is not based on agreement, people cannot accede to it or recede from it without being admitted, by some natural process—birth, marriage, adoption—to the union of holdings, and, theoretically, it is the holdings in their unconscious and unwilling combination which form the group and define its aims." . . . "People had to till the land very much in common because their agriculture was very much mixed up with pastoral pursuits. . . . At the same time they did not look up to their community as to a kind of socialistic providence"; . . . "not equality and redivision, but shareholding and customary tradition, were the results, and these . . . opened gaps through which individualistic development was free to shoot forth in a rank growth" (p. 326).

In the concluding part, covering the Feudal Period, the work is of value mainly because of the brilliant analysis of the terminology of Norman jurisprudence. Artificial simplifications and artificial contrasts both resulted from the application of the hard-and-fast concepts of Norman lawyers to a welter of social conditions. Vinogradoff contends (p. 340) "that the terminology of Domesday does not give any clue to legal distinctions between classes of persons, but rather applied to the size and character of the tenements, whereas both the Old English and the feudal classification start from legal and personal distinctions." Thus the villain (*villanus*) of Domesday has been "the origin of much confusion," being quite distinct from the "villains" of feudal records "who formed a distinct legal order of men."

This power of brilliant scientific intuition in individual instances, along with his vast general erudition, is what makes Vinogradoff so admirable. He is preëminently a "case historian." But the power of summation, of vividly portraying the march of change in its broad currents, he does not possess.

Western Empire in the Fifth Century: An Aftermath. By the late E. A. Freeman, D.C.L. The Macmillan Co. 1904.

This volume, for which a preface has been written by Mr. T. Scott Holmes, is based upon a series of Oxford Lectures, and will enable the reader to see how Freeman used the opportunity that was afforded him by his tenure of the Regius professorship. Whatever his limitations and mannerisms may have been, he felt deeply interested in many periods and many nations. Just at the close of his life he was, as is well known, eager to carry forward his History of Sicily, but this dominant desire did not lead him to make his lectures at Oxford a by-product of Sicilian researches. Had he lived longer, he doubtless would have written a book on the state of Britain in the fifth century. To such a work the eight studies here published would have been the natural preface. Few subjects of great historical interest are rendered more obscure by dearth of satisfactory records than is the emigration of the Jutes, Angles, and Saxons. Freeman's idea was that, being one incident in the *Völkerwanderung*, light might be thrown upon it by the forward movement of the Germanic tribes in Gaul. Hence he broke ground for his projected study of the Germans in Britain by considering the state of continental Europe as it was during the last days of the Western Empire.

In point of form these lectures are not more rhetorical than Freeman's other writings—especially those of his middle and later period. An excessive fondness for allusion, the iteration of phrases, and the determination to hammer a point through you till it comes out at the other side, are tricks of his with which every one is familiar, and all of them receive ample illustration here. When the author departed on his fatal trip to Spain, he had done little to prepare the present volume for the press, although he clearly designed to publish it. What he left in manuscript, Froude, his successor, was the last man in England to edit, but the late Prof. York Powell proved more sympathetic, and to him is due the credit for the preliminary labors connected with turning a mass of more or less finished notes into a book. The second title, "An Aftermath," is a fit definition of the contents; but, though the piece is unfinished, it contains quite enough good material to justify publication. Freeman's breadth of knowledge and love of footnotes went hand in hand. Were his survey of Western Europe from Alaric to Clovis nothing more than a comment upon the sources, it would merit the notice of those who have studied

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the German inroads in Dahn and Pollmann, in Hodgkin and Dill.

Freeman's wish was to write a fuller and more connected narrative than existed of those events which led to the establishment of Germanic kingdoms on Roman soil. In his opening words he says: "The movements within and without the Empire which, in the course of a few years at the beginning of the fifth century, altogether changed the face of Western Europe, have never, as far as I know, been told in our own tongue, perhaps not in any other tongue, as a connected tale."

This passage, which was written before the publication of Dahn's 'Urgeschichte,' fixes the point of departure, and, later on, Freeman makes it clear that he really intended to write a consecutive narrative. As the teller of a plain tale, however, he was not successful. Whether the story of the fifth century could be told by anyone within the compass of an ordinary octavo may well be doubted. At any rate, such a task was beyond the powers of Freeman, with his irresistible impulse to bring in extraneous matter. Take, for example, the following sentence, in which he means to convey the fact that Toulouse became a Visigothic capital:

"Tolosa, whence Caepio carried off, as man deemed, the gold of Brennus, Tolosa, seated on no hilltop, but planted by the fierce stream of the broad Garonne, and looking back to the hills which the skill of later times has taught to guard her, Tolosa, whose capitol has proclaimed her to all ages as the true child of Rome, Tolosa, where the first basilica of the holy Saturninus must have already risen beyond her walls, that renowned city now passed into the hands of the Goth to become his kingly seat."

Outbursts like this may be well enough in an essay, but in a piece of narrative they consume too much space. And if Freeman cannot make a plain statement about Toulouse, let the imagination picture what he has to say when he comes to Trier and Arles!

The book is not, then, as its author meant it to be, a simple bit of narrative, but a collection of eight essays, which, while possessed of greater unity, bring at once to mind Freeman's earlier series of essays. It has the same virtue of first-hand knowledge and strong historical enthusiasm, the same vices of dogmatism and exaggeration. It is interesting to learn that there were Saxons at Bayeux before there were Saxons at Winchester, but a single statement of the fact would have sufficed. We are willing to admit that a writer like Polybius would have made the historiography of the fifth century something very different from what it actually is, but why continue to mourn for Polybius when there could be no reason to hope for a historian of his calibre amid the misfortunes of a falling State? The tricks which to many make Freeman an impossible author, crop out in his essays as well as in the 'Norman Conquest' and other works filled with that "strenuous prose" which J. R. Green said was, to his ear, "neither prose nor poetry, but like somebody holloaing." However, after we have got past the mannerisms, the good in the book comes out, and Freeman seldom wrote anything which did not bear the stamp of genuine scholarship.

The two principal subjects to emerge in this survey of the fifth century are the careers of pretenders, like Constantine and Maximus, and the settlement of the Visigoths in southwestern Gaul. There is comparatively little in Freeman's treatment of the latter theme that has not been brought out already, and the more striking portion of this work will be found in its account of the rivals who rose up against the authority of Honorius. In the chapter entitled, "Constantine, Emperor, and Maximus, Tyrant," the outstanding figure is Constantius, the future husband of Galla Placidia, and father of the last Theodosian, Valentinian III. Freeman seems inclined to place him higher in the scale of fifth-century worthies than it has been the custom to place him heretofore. Most writers have seen in him the sinister figure of one who had Olympios shorn of his ears and clubbed to death, but to Freeman he "may be looked on as in some sort continuing that great line of Illyrian princes which had given the Roman power a renewed life. . . . We see in him traces of the generosity and greatness of soul of an older day. . . . He may fairly claim a place, on his own account, as at least one of the least evil in a bad time." Coming, as Constantius does, between Stilicho and Aetius, a rehabilitation of him would be interesting work, though he could never be made to rank beside either the great Vandal or the hero of the battle against Attila.

Besides Visigothic kings and candidates for the Roman purple, another famous figure is brought by Freeman into his account of the fifth century. We refer to Clovis, who, as "Chlodowig the Frank," receives a whole chapter to himself. In this fragment, for the chapter is left unfinished, the central topic is Clovis's conversion, and the part taken in it by Clotilde. As for Clovis himself, he is merely made a standard whereby to measure the superior stature of Theodoric. It is with a contrast between the noble Ostrogoth and the brutal Frank that Freeman's work as an historian closes. Nor must one's last word of him be marked by aught save sympathy, for of those who in the last generation wrote history, none had a deeper love of it than he.

The Faroes and Iceland: Studies in Island Life. By Nelson Annandale. With an appendix on the Celtic Pony, by F. H. A. Marshall, D.Sc. Henry Frowde. 1905. 8vo, pp. vii, 238, ills.

The deputy superintendent of the Indian Museum at Calcutta has given us here the result of a series of summer and autumn holidays spent between the years 1896 and 1903 in the Faroes and Iceland, and occupied chiefly with natural history and ethnology. Several of the studies included in the little book have appeared in part in more technical form elsewhere, but for present purposes have been enriched and simplified for the general reader, while for valued suggestions and criticism the author expresses his indebtedness to Prof. E. B. Tylor, Mr. Henry Balfour, and other eminent authorities. The book may be regarded as a series of sociological studies of isolated and rather primitive though civilized communities. As such it has exceptional interest and value, especially since the communities selected for study are of ancient establishment, and have not, in recent years, been the subject of any analogous description.

The Faroe Islands form a portion of the Kingdom of Denmark, comprising seventeen inhabited islands lying in the open sea some 200 miles northwest of Scotland. They support a population of over 15,000 souls, and have a capital town called Thorshavn, on the Island of Stromoe, though the largest settlement, Thrangisvaag, is situated on Suderoe. The islands send two members to the Danish Parliament, but, owing to their distant and isolated position, have a certain measure of local independence, exercised by an assembly called the Lagthing, elected by ballot every three years, and presided over by an Amtmand appointed for life by the Danish King. There is no compulsory military service, the customs and taxes are light, and the population so law-abiding that the police have been abolished. Misdemeanants, when there are any, are punished by imprisonment on a diet of bread and water; and as this, during a long sentence, seems too severe, the prisoner is permitted to serve three days at a time, alternating with three days of freedom. There are elementary schools, and a small teachers' college, but most of the instruction is given at home. Even the simplest peasants often have a wide knowledge of history and geography.

The language spoken is a dialect of Danish. The race is described as well built and handsome, the women rather delicate; and both sexes have an air of refinement and dignity. The ancient distinctive costume is practically obsolete. The Faroeman, according to the author, "by his combined hospitality, courtesy to strangers, sane gayety, cleanliness of person and home, resembles what was best among the heroes of the ancient sagas"; while centuries of peaceful living have destroyed in him the tendencies to cruelty and bloodthirstiness and to some extent those which lead to drunkenness. For the details of his chiefly fisherman's life, history, legends, superstitions, etc., the reader is referred to the book itself; we will mention only the singular practice of feeding the cattle on boiled dried whale's flesh and cod's heads, in default of a sufficiently abundant hay harvest.

Iceland is better known to the average reader than the Faroes, by reason of several now antiquated books of travel which had once considerable vogue, and which have served to supply the stock descriptions of geographies and cyclopædias for many years. The world-renowned geysers and the volcano Hekla have always attracted a certain number of tourists. Mr. Annandale, however, does not find the old descriptions applicable at the present day to the condition of the people, and, unfortunately, the changes seem to have been in the direction of degeneracy. He has much to say of the decay of native taste and capability in the household arts, such as carving and embroidery; of the prevalence of diseases due to personal and domestic uncleanliness. In the home life, squalor seems to be the rule. Sloth and vainglory are prevalent vices, drunkenness is very general, and "religious piety appears to have completely perished" (p. 155)—the churches are frequently used as warehouses by the parish. "The Icelandic farmers are no longer simple peasants; some of them are learned men, even

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scholars. Yet they live in a state bordering, so far as external conditions go, upon savagery" (p. 159), and "seem to make a virtue of squalor." For this, poverty may be urged in excuse, but the Faroemen manage to use the scrubbing-brush.

In these northern regions the wildfowl are an important economic factor, and one of the most interesting chapters in the book describes the life of the inhabitants of the Westmanna Islands, who depend largely for their subsistence on the seabirds. Next to the sheep, the most important domestic animal is the pony, and it has recently been pointed out that the ponies of these isolated communities largely belong to an ancient stock specifically distinct from the ordinary horse, and which has been named the Celtic Pony. Illustrations and a monographic summary of the facts about this animal are furnished in an appendix by Dr. Marshall. On the whole the book reaps an interesting harvest in a new field.

Le Vers Français: Ses Moyens d'Expression, son Armonie. Par Maurice Grammont, Paris: Alphonse Picard & Fils. (Publications de la Société des Langues Romanes, Tome XVII.) 1905. Pp. 454.

We have here conclusions sincerely held, based upon genuinely original conceptions, and fortified by much personal investigation, together with collection of material. in places—as, for instance, (p. 37) concerning the expression of immensity, (p. 46) as to the character of certain verses of Hugo, (p. 328) as to the nature of vowels, and elsewhere—we encounter a readiness to substitute assumption or affirmation for proof. When M. Grammont is surest of assent, we find him oftentimes unconvincing, as in his analyses of lines from Heredia (p. 19), from La Fontaine (pp. 20, 22), from Hugo (pp. 40, 44); in his proclamation (p. 327) of the secret of the harmony of French verse; in his grading (pp. 370-375) of certain poets in respect to the relative harmoniousness of their lines. Also, we are a bit startled at his views (pp. 75, 76) on the relation of the length of a line to its speed. But these are minor matters, and our objections to them are such as we might offer to details of any similar book without loss of confidence in its general value.

The work appeals far less to foreign than to native students of French verse, and most to French versifiers, young or yet to be, as it definitely advocates specific reforms in or modifications of the mandatory rules of French prosody; for instance, redefining "cæsura" (p. 45), proposing (p. 284) a total revision of the classic rules as to hiatus and (p. 303) a radical rectification of the basis of distinction between masculine and feminine rhymes, and setting forth (pp. 404-415) the archaic and artificial character of French poetic language as to its usages in respect to *e* mute, diæresis, and the aspirated *h*. Elsewhere the author clings to old rules, as, for instance (p. 35), approving the ban excluding from the sonnet alexandrines of other than classic mould. Such affirmations of traditional formalism he always justifies, however, by arguments of his own.

These and other special pleadings, addressed particularly to present and future creators of French poetry, take up, however, no great portion of the book. The bulk of it is devoted, as the title indicates, to fully illustrated analysis, in the first place of the means of expression available in French through variations in the sounds employed or in the character of the rhythm; and, in the second place, of the harmony resulting from such variations. Of the three sets of analyses, that of the rationale of harmony in French verse, in Part Three, is least effective. It has all the pomp of an impressive machinery of apparatus in the way of ligatures, leaded lines, and other such devices, with a prodigious show of displayed vowels; but the spirit seems somehow absent. M. Grammont apparently succeeds in proving what he sets out to prove, and yet we are not persuaded. The formulæ seem too cut-and-dried, the deductions too easily arrived at, the examples too obsequious to what is required of them. Certainly the author's hypothesis that harmony in French verse depends solely upon the vowels and upon their corresponding within each line, in pairs or triads, appears altogether too simple and obvious, if true, not to have been perceived long ago. If true, French verse, by its basis of harmony, is differentiated sharply from English verse, wherein haunting beauty of melody seems to arise, not by any means from a neat series of vowel-correspondences, but rather from a perpetual variation of syllabic effects, exquisite, elusive, and irreducible to any simple diagrammatic recipe.

The study in Part Two is of sounds as means of expression, and here M. Grammont's utterances in respect to rhyme, his modestly put "opinions" on hiatus (pp. 273-275), show a sensitive consciousness and accurate thinking. Very well chosen are his examples (pp. 284-289) of the bad effect of the consecutive repetition of identical syllables. The first part, on rhythm as a means of expression, contains an excellent exposition of the evolution of the varieties of the French alexandrine. This, we take it, is the most valuable portion of the book. It does not so much traverse or impugn the results of Becq de Fouquières or amplify his investigations, as approach the material from another point of view and in a different way. It is original in method, informing in results, and decidedly interesting to a Gaul or a foreigner.

There are not a few delectable passages in the book, as (p. 16), M. Grammont's just observation that rhythmical divisions are superposed upon grammatical divisions, but do not necessarily coincide with them; his comprehension (p. 67) of the alteration in the rhythmic character of a phrase as the tone of delivery varies, of variations in phrasing (p. 71), his remarks (p. 84) on the emphatic effect produced by the unexpected intrusion of a short line, on the limitations of Lamartine as a poet (p. 125), on the superiority of suggestion to exposition as an instrument of expression (pp. 160, 161), where his amplification of Musset's pronouncement is good and well reinforced by De Banville's analogical illustration from foliage painting.

Some of his best things are worth quoting:

"The greater part of our citations of Romantic verses have been taken from Victor Hugo, he being almost the only poet who uses them judiciously, in conformity with the idea to be expressed. They occur commonly at haphazard among other modern poets, and can only be regarded as negligences, authorized by a great example ill-understood" (p. 34).

Again:

"As a means of expression, verse has made no gains since Hugo; but the poets have ready to their hands a still more supple and delicate instrument, that permits a still more varied cadence—a resource for talent, a danger for mediocrity" (p. 452).

"If these two pieces be read successively, we quickly feel that it is no longer the same art. The poet has grown old, the poetry has drooped, the diction and the rhythm have lost their suppleness, but the harmony has increased. The author has perceptibly perfected his instrument in this respect, which is, unfortunately, in a certain measure, secondary."

This is clinched by the quotation, with approval, of Musset's dictum: "Il n'y a pas de si belle pensée devant laquelle un poète ne recule si la mélodie ne s'y trouve pas." Finally, when M. Grammont says (p. 422): "La rime est absolument indispensable à toute espèce de vers libres," he is probably right. Certainly France has not yet produced any poet capable of creating verse disproving this contention.

The Evolution Theory. By Dr. August Weismann. Translated, with the author's co-operation, by J. Arthur Thomson and Margaret R. Thomson. Two volumes; illustrated. Longmans, Green & Co. 1904.

Probably no single author has exerted so profound an influence upon the currents of biological theory and research since Darwin as August Weismann of Freiburg. An enormous literature has grown up during the last two decades upon Weismannism and its refutations, involving not only the most recondite questions of philosophical biology, but particularly some of the most practical problems of animal and plant breeding and human stirpiculture. Not unnaturally, therefore, the interest in Weismann's teachings is by no means confined to the biological public, and both lay and scientific readers in large numbers have grappled with the intricacies of his more technical works, some of which have long since been translated into English.

But Professor Weismann's views have grown rapidly with advancing knowledge, and there are many, even among biologists, who have not mastered either the original theories or their more recent variants. Accordingly, widely diverse groups of readers will welcome this translation of the second edition of the lectures, which have grown under their author's hand as he has repeated them to his university classes for upwards of twenty-five years; they give his distinctive views in their full setting as part of a general theory of nature.

That author and translators have combined to produce a work which will be widely read is matter for congratulation. That it will be easy reading no one will claim, but we think Weismann has succeeded in his endeavor to produce a book "to be read, not one to be referred to," and that his hope is justified that "any one who *reads* the book and does not merely skim it, will be able without difficulty to enter into the abstruse questions treated of in the later lectures." The presentation of Weismann's theories in comprehensive and readable form will be especially welcome to

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teachers for another reason. The modern laboratory method and the whole theory of inductive science-teaching are based on the doctrine that the pupil must be given a thorough knowledge of the facts of the science before he is permitted to build up any theoretical superstructure. This dogma is sometimes carried to so extreme a perversion that a bright student may drudge through a course of experiments in physiology or of dissections in zoölogy with no insight into their meaning, and may even be permitted to finish the course with no hint of correlation or interpretation. Laboratory science which has been thus degraded and mechanized (and this is by no means uncommon even in our better schools) is no whit better than the old dry-as-dust text-books which it displaced. As a matter of fact, even the beginner in science of high-school or college grade requires from the start enough of the philosophy of his subject to vitalize it, and vigorous protests are now being registered against the all too common practice of cramming the student with minute systematic and anatomical detail before opening up to him the wide perspectives of his subject. That the latter can be accomplished without any sacrifice of the spirit of the inductive method, every successful teacher daily illustrates. And now Professor and Mrs. Thomson have in this translation made it possible for even the elementary student to study not only Weismannism, but also one of the most logical and philosophical presentations of the theory of evolution, at first hand.

Teachers may not agree with many of Weismann's theories, and may regard his whole system as a somewhat ill-balanced apotheosis of natural selection. Yet its inspiring quality all have felt, and that quality has been well preserved in this excellent translation. Professor Thomson has already shown his skill in the art of presenting the elements of zoölogy in a philosophical and thoroughly stimulating manner, and Weismann's book has suffered no loss at his hands. Every page of the translation, moreover, has been read and revised by the author himself. The publishers, too, have done their work well; the text and illustrations being beautifully printed.

Chinese Life in Town and Country. Adapted from the French of Émile Bard. By H. W. Twitchell. G. P. Putnam's Sons.

This view of Chinese life reaches us through French spectacles, but the text on that account loses no sparkle. The translation, or rather adaptation, is one that takes away all stiffness and puts the reader at his ease. The bane of most books on China is the patronizing air of the writer, which, with those who know something of Chinese civilization, creates both contempt and disgust. This Frenchman is less cynical, and shows slight tendency to that omniscience which most aliens assume who tell us about the Middle Kingdom. The three or four years of his residence among the pagodas helped him to correct the inevitably wrong first impressions of the newcomer, and there is an agreeable spirit of modesty manifest in the book. Furthermore, the adapter has done his work well. One must not expect here the profound analysis, clear vision, and keen sympathy which a master observer and scholar, like Arthur Smith, has shown in his 'Chinese Characteristics.' On the other hand, the reader of this book is not oppressed with either weight of learning or assumption of the author's superiority. One feels rather that he is riding on the same seat, or chatting in a company where both Chinese and aliens forget that they are mutually hostile critics, recognizing each other's touches as well as touches of human nature. One, as he reads, is reminded of the Chinese mandarin visiting Yale College Library, who, when shown the amazing quantity and number of books in every other division of the library, on reaching the comparatively small alcove devoted to mathematics, exclaimed with both satisfaction and smiles, "The one thing on which we all agree."

We have here a good picture of the greatest of human societies, which, like all other things human, and even more because of its magnitude, is so delightfully full of contradictions and inconsistencies. There is in China a great democracy with a vast amount of local liberty, and an Emperor whose powers are virtually unlimited, the commonwealth lacking the great middle term of individuality. Everything in China is communal. There is a race, but hardly a nation; a social, but not in the Western sense, a political system. There is, normally, no regular army and no police force, while the number of officers and subordinates in the magistracy is astonishingly small. Those burdens of taxation to support vast armaments and a mighty police organization, under which Europe and our boasted Land of the Free groan, are for the most part things unknown to the Chinese. Only the new "civilization" and foreign relations compel them. The people expect the Government to interfere with their affairs as little as posible, and arbitration in case of disagreement is largely practised. Official salaries are ridiculously small, and there are no rich men in China in the American sense of that word. Since the death of Li Hung Chang, who made his money largely out of his multifarious dealings with foreigners, good and bad, China has no one man whose heaps of coin tower over those of his fellows. Nevertheless, nepotism and squeezing of fees are quite equal to anything we have had in the United States. High officers appointed from Pekin live at their posts like strangers, taking little interest in the welfare of the people. For the most part they are deaf to remonstrances and accusations, since at the expiration of their term of office they will go to some other part of the empire. Too often they themselves are entirely at the mercy of their assistants, who are the virtual administrators, because they know the rote, belong to the district, and speak its dialect. There is no Chinese "empire" in the sense of that term as applied to the British, German, or Russian political structure.

The Chinaman, as painted in these pages, is insincere and inexact, knows not the value of time, is indifferent to comfort, and looks upon women simply as beings hard to get along with, but impossible to get along without. His face is toward the past. Land and labor are the two wheels of his wagon, which is hitched to no star. He not only honors the soil, but he worships it. The ancestor and the soil are his true gods. Those religions which the foreigner discriminates and analyzes are merely formal elements in his culture. The author devotes two chapters to missionaries, but, as he is a Frenchman, one gets little idea of what Protestant missionaries are doing. His abilities in exaggerating their divisions and the bewildering character of the doctrines which they hold, are marked, but his skill is less manifest in showing their constructive power in the making of a new China that may yet become a true nation. In treating of journalism, education, government, justice, paupers, socialism, and the higher commercial topics, he appears to be more the reader and man of the club and hong than the dweller among the people, who knows their language. Among merchants, he is more at home. He tells us that although the Chinaman is a man of his word in the matter of keeping contracts, yet this does not prevent frauds in the quality of the merchandise delivered. The average Chinese dealer in indigo and silk, in feathers, wool, down, and hides, is almost equal to his American brother who rents a pew in the middle aisle and then sells adulterated food. If any one doubts the kinship of our human nature, one need only compare the bricks and pieces of iron in the bales of Chinese merchandise with the large percentages of alcohol in our "strictly temperance" tonics and patent medicines. No shadow of the "yellow peril" disturbs our author, who cannot see that China, even if newly born to industrial life, could supplant nations having behind them the experience of generations of enlightened capitalists and skilled, alert workmen. In a not particularly clever epitome of the nation's history, he pays a deserved tribute to the Empress Dowager, "this Catharine of the East." Her official life, though ugly, has been ordered by the one motive of preserving China. Practically she has been the State.

With index and illustrations, this makes one of the books on China most pleasant for reference and reading.

Annual of the British School at Athens. No. X. Session 1903-1904. Macmillan. 1905.

The British School was able to celebrate the meeting of the Archæological Congress last spring by the dedication of its new library, a memorial to the late Mr. F. C. Penrose, who, in addition to his other well-known work as an archæologist, was the first Director of the School. The addresses made on the occasion are included in the present volume, along with the customary reports, and a full baker's dozen of archæological papers. First and foremost in professional interest will be the articles by Mr. A. J. Evans on the Palace of Knossos, and by Mr. R. M. Dawkins on the progress of the excavations at Palaikastro. The excavations at Knossos in 1894, it will do no harm to repeat in these columns, formed the fifth campaign on that site. They contributed much towards the distinguishing of the two periods of construction of the later palace. Of outlying remains, a "Minoan" roadway, paved with well-fitted slabs of stone, was traced for some seven hundred feet, and the existence determined of various important public buildings bordering upon it. A rich

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deposit of inscribed clay tablets relating to royal chariots and weapons, and two officially sealed chests containing a large number of (carbonized) arrows with bronze heads, point to the possibility of the royal armory being situated here. Further excavations along this roadway are projected.

About half a mile north of the palace a "Minoan" cemetery was discovered, and a hundred tombs opened. These contained many vessels, implements, and arms of bronze—one of them a sword with a gold-plated handle, engraved with a design of lions hunting goats. Painted ware, especially "stirrup vases," and jewelry were also abundant. In one tomb a saw and other carpenter's tools lay beside the skeleton. The tombs were of three sorts—chamber-tombs, approached by a passage, shaft-graves, and pit-caves. Most of them belonged to a period immediately succeeding the fall of the palace. A scarab was of the late Eighteenth Dynasty type.

About two miles north of this cemetery a square chamber-tomb, about eight by six metres in dimensions, was discovered, with a pit-grave in its centre, and side walls arching in "Cyclopean" fashion towards a gable, which, however, had been destroyed above. The main cell had a portal roofed in similar manner, communicating with a lofty entrance hall, and this with a rock-cut dromos. The form of the mausoleum is unique. The contents of the tomb had been rifled for metal objects in ancient days, but enough remained to show the wealth of the occupant. Mr. Evans is unwilling to recognize in this fine monument, on its imposing site, the traditional tomb of Idomeneus; chiefly, as it would seem, because no sufficiently important tomb was found near it to answer for that of Meriones. Let us hope for more luck later. A full report on the cemetery and Royal Tomb is to be published in *Archæologia*, and also in separate form.

For the information of those who have not kept pace with the vagaries of archæological nomenclature, it may be remarked that "Minoan," in Mr. Evans's use, covers remains of the bronze age in Crete, and has various chronological and stylistic subdivisions.

At Palaikastro the chief interest is in the discovery of five fragments of an inscription consisting of a six-stanza hymn to the Cretan Zeus. The lettering is said to be of the third century of the Christian era, but the language points to the sixth or seventh century before Christ. The inscription proves that in classical times a temple to Zeus Dictæus stood on the site of the "Minoan" town at Palaikastro, and that the Hellenic name of the place was Heleia.

The School has also entered upon a new sphere of work in Lakonia, hoping to make eventually a systematic exploration of the entire area of the province. Interesting first-fruits are visible in the present volume in the shape of articles by Mr. Tod, the Assistant Director, on Teams of Ball-players at Sparta, and by Mr. E. S. Forster on Sites and Inscriptions in Southwestern Lakonia. Another especially valuable article is by H. Schäfer on "Altägyptische Pflüge, Joche, und Andere Landwirthschaftliche Geräte."

The School is to be congratulated on accomplishing a great deal of important work at a minimum of expenditure. One may hope that it will be more fully appreciated in England, and more liberally supported. The advice to students (p. 267) is interesting to read. We note, with a disposition to our own amendment, the remark of the Director that "students from English universities will never have the love of formal lectures which distinguishes those from America."

BOOKS OF THE WEEK.

Auction Prices of Books. Edited by Luther S. Livingston. Vol. III. Dodd, Mead & Co.
Bahlsen, Leopold. The Teaching of Modern Languages. Translated by M. Blakemore Evans. Boston: Ginn & Co.
Bangs, J. Kendrick. A Proposal under Difficulties. Harpers. 50 cents.
Barrington, Mrs. Russell. G. F. Watts. Macmillan Co. $5 net.
Brooks, Amy. Randy's Luck. Boston: Lothrop, Lee & Shepard Co. $1.00.
Brewer, E. Cobham. The Reader's Handbook. New ed., revised. Philadelphia: Lippincott.
Brown, Edward G. Abridged Translation of the History of Taboristan. London: B. Quaritch.
Buckmaster, Martin A. A Descriptive Handbook of Architecture. London: Routledge; New York. Dutton.
Bury, J. B. The Life of St. Patrick. Macmillan Co. $3.25.
Cappon, Prof. James. Studies in Canadian Poetry. I.—Roberts and the Influences of his Time. Toronto: William Briggs.
Chesterton, Gilbert K. Heretics. John Lane & Co.
Chestnutt, Charles W. The Colonel's Dream. Doubleday, Page & Co. $1.50.
Chotzner, J. Hebrew Humour, and Other Essays. London: Luzac & Co.
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